

The Outlook

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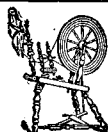
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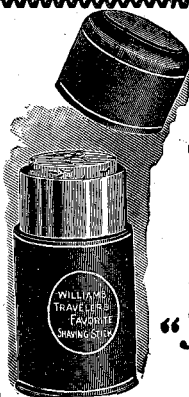
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PIANOS

The Outlook

SATURDAY, OCTOBER 21, 1905

Mr. Jerome Honored
by the Bosses

When, last August, District Attorney Jerome, of New York, said that small groups of men control nominating conventions and stand between the public servant and the voters, he foretold accurately what the bosses would do with him. Murphy's Tammany machine, Odell's Republican machine, and Hearst's personal machine have all rejected him. It is needless to explain Tammany's hostility to any man who, like Mr. Jerome, is "fighting honest." The hostility of the Republican machine to Mr. Jerome is explained by its leaders on the ground of his refusal to wage an exclusively anti-Tammany campaign; but the real antipathy is that of the boss for a fearlessly independent man. Of Mr. Jerome's popularity with the plain people, and, what is more significant, of the confidence which the great mass of the people of New York have in Mr. Jerome's honesty and determination to do his sworn duty, there can be no manner of doubt. Were a plebiscite to be taken uncomplicated by party tickets and prepared ballots, no sane man in New York would for a moment suggest that Mr. Jerome could escape an overwhelming election. Very few votes would be recorded against him except those cast by the people who make a profession of violence, vice, and depravity. Yet, the party nominations having now all been made, Mr. Jerome stands alone, the candidate of no party, the nominee only of individual petitioners. There could be no more dramatic indictment against party methods in American cities than this which the party bosses of New York have drawn up against themselves. No one in this country knows better how to use such a situation than Mr. Jerome, and no one could more enjoy struggling with the problem he faces than does he. Only the other day, in addressing a body

of labor delegates, he acknowledged that he had said some bitter words, and he declared that he had no apologies to make for them. "I never will have any apologies," he said, "to make to you or to any one for anything that I have ever said that I believe to be true. . . . If you have got anything against me, put it up to me. Put it up to me hard. That is what I am here for." This is the spirit in which Mr. Jerome enters this campaign. He is bidding defiance to the lawless and corrupt elements of the city and to their creatures, the bosses. If ever a brave man deserved to win, and deserved all the force that decent people in the community can supply him with, Mr. Jerome is that man. If he does not win, the county of New York will have brought a new disgrace upon the city of which it is the most important part.



The New York
Mayoralty Contest

In comparison with the issue raised by the rejection of Mr. Jerome by the party bosses, the question as to whether Mayor McClellan should be re-elected or not is secondary. Nevertheless, that it is a question which will be pungently discussed is assured by the nomination as the Republican candidate of William M. Ivins. Since the Republican party failed to secure the acceptance of one counsel for a legislative investigating committee, it has succeeded in securing the consent of another. Mr. Ivins was counsel for the Fassett Investigating Committee when the Legislature of this State undertook to scrutinize the conditions in New York City. He conducted the investigations of that Committee with ability and effectiveness. He also served as City Chamberlain under two Democratic administrations of New York City. This indicates how well founded is his reputation for political independence. His statements have

been in accord with this reputation. "If I am elected Mayor," he said, "there is no man on earth whose dictate I will obey. . . . On the other hand, I shall not attempt to be any one's boss." That his aptitude for stinging epigram will be put to good use during the campaign has already been indicated. These are some of his sayings: "Strike a thief and you will raise a bump on a Tammany man." "Tammany is plunder organized." "Its government has been and must always be a class government—namely, government by the worst and for the worst." Mayor McClellan was selected, he explained, "because he can gild the brick." Mr. Ivins has shown that he is not oblivious to the important issue of municipal ownership. In opposition to Mr. Hearst, who is the Mayor-alty nominee of the Municipal Ownership League, Mr. Ivins reckons with the future, and pledges himself against any policy of disorder or confiscation. He advocates, however, not only municipal ownership, but, wherever possible and practicable, municipal operation. He advocates acquirement by the city of every franchise that has lapsed or has been forfeited. He would have the city operate all the lighting franchises, and would not have the city for the present operate the railway franchises only because the city is not equipped to operate them. He believes that the income received from franchises would relieve the citizens from the chief burdens of taxation. If it were not for the distrust of the Odell machine, Mr. Ivins might not unreasonably hope for election. Republican bosses, like the Democratic bosses, have proven themselves perfidious. Nevertheless, the municipal campaign in New York City is evidently going to be more interesting than it once promised to be.



The Philadelphia Campaign

The refusal of Senator Foraker, of Ohio, to speak in Philadelphia during the pending campaign was not only a serious blow to the local Republican organization, but was a most significant indication of the development of public thought and practice. It has not been so many years since any number of United States

Senators and Cabinet officers would hurry to the rescue of any jeopardized local machine. Now things are different. The Philadelphia Republican machine has been unable to get the Vice-President, or any Cabinet officer, or any United States Senator to speak at its meetings. In his letter to Chairman Andrews Senator Foraker based his refusal upon his unwillingness to interfere in local matters, declaring: "I am satisfied, from reports I am receiving from Philadelphia, that if I go there to speak at this time it will be interpreted as having direct reference to your local troubles and differences—with which I cannot with propriety have anything to do—instead of National politics, of which, and in behalf of your State ticket alone, I was invited to speak." The Republican organization has had to fall back on Senator Penrose (who is part of the local "junta") and Governor Pennypacker. This has not been the only setback the Republican organization has received. It began a campaign of publicity, utilizing vacant fences and the columns of the newspapers, but thus far the effort has resulted more beneficially for the independent candidates than for the regular Republican candidates, some of its signs having a double meaning which its opponents were quick to see. One, quickly painted out, was in effect a confession that ballot-boxes had been stuffed. There has been no cessation of public interest in the City party campaign. Public meetings have been largely attended, straw votes indicate a drift to candidate Brown and his colleagues, and the newspapers of the city, with but two exceptions, have arrayed themselves on their side. The reasons for this are not far to seek. Mayor Weaver is giving the people of Philadelphia a good administration. Thus far he has saved the city nearly \$800,000. According to a document issued recently by the City party, \$380,000 has been saved on the cost of furnishing sand for the Torresdale filter, \$160,000 has been saved on the cost of the removal of garbage, \$118,205 on electric light, \$105,728 on the cost of cleaning the streets, and \$53,000 in architects' commissions. To this must be added

many thousands of dollars that have been saved by the reduction of the running expenses of the various bureaus, where sinecures have been abolished and useless officials removed from office. It is estimated that the saving for the current year will be at least \$1,000,000, although there has been no decrease in the efficiency of the public service. On the other hand, especially in the Department of Public Safety, which has charge of the police and firemen, there has been a great improvement in the morale and a decided improvement in the efficiency of the force.



**Action of the
Central Labor
Union**

While the Republican organization has, by dragging in National and personal questions, attempted to befog the issues involved, the people seem to recognize that the campaign is one involving decency and honesty in municipal affairs. One of the most extraordinary features of the campaign has been the indorsement of the regular Republican candidates by the Central Labor Union. In view of the fact that the machine's organ, the "Inquirer," has been vigorously boycotted during the past year by labor unions because of its antagonistic attitude, and of the further fact that a year ago the same body was circulating attacks on Senator Penrose because of the permitting of non-union labor on the State Capitol, the action is inexplicable and indefensible except on the flimsy ground that some of the men supporting the City party are large employers of non-union labor. The consensus of opinion among the more level-headed union men has been that, if the union did not see its way clear to indorse the City party, it should have abstained from taking any action. The "Press" and other papers maintain that the great majority of the members of the union are for the City party, and will vote its ticket next month. Thus far the campaign has been conducted with great activity on the part of the City party. The Twenty-second Ward (a suburban ward) has organized a corps of rough riders for canvassing every part of the ward. Open-air meetings have been held both during the day and night, and parades have been of frequent

occurrence. The issue presented is one of enthusiasm, decency, and honesty against organization. As the Republican organization has been one of the most complete and deep-rooted in the country, the outcome will be watched with more than usual interest. The District Attorney is preparing to try the cases against former Engineer Hill and Select Councilman Caven for alleged frauds in connection with the filtration plans, although James Gay Gordon, the Mayor's attorney, is of the opinion that it is unwise to proceed at this time because of the incompleteness of the case, which is one of exceeding difficulty and complexity. Warrants were issued for the arrest of former Director of Public Safety English, City Architect Johnson, brother-in-law of Israel W. Durham, and others charged with conspiracy in the erection of the pest-house in the Thirty-third Ward, and the defendants were held in bail to answer the charge in court.



**Mayor Dunne and the
Street Railways**

Mayor Dunne, of Chicago, is encountering serious difficulties in his efforts to carry out the municipal programme on which he was elected in April last. In fact, there is some prospect that his administration may see the granting to the existing companies of franchise renewal ordinances which he has pledged himself to prevent. As the readers of *The Outlook* know, Mr. Dunne had not been Mayor long before he abandoned the plan of securing immediate municipal ownership through condemnation proceedings, which he had advocated during his campaign. Instead, he outlined, in a message to the City Council, what he called the "short cut" to municipal ownership through the granting of a franchise to a company controlled by public-spirited citizens, who should construct a competing system, pay for it out of profits, and turn it over to the city as soon as paid for. The City Council Committee on Local Transportation was not favorably impressed with this plan, and after brief consideration it voted to invite the existing street railway companies to come before it with any propositions they

might have for a settlement. The City Railway and Union Traction Companies brought in substantially identical ordinances, providing for twenty-year franchise renewals, with a waiver of all claims under the so-called 99-year act at the end of the twenty-year period. In addition, the roads are to be subject to city purchase at any time after the expiration of the first five years of the grant, upon the payment of the arbitrated value of the then tangible property of the companies, plus the arbitrated value of the remaining portion of such now existing franchise rights as the companies may possess. If the city should decide to purchase under this provision, the giving of notice is to operate as a binding contract upon the city to purchase at the price later to be determined by arbitration. This purchase clause seems sound to an outsider, but students of the traction situation in Chicago say that it is one of which the city would not dare to avail itself if the ordinance should be passed, and which therefore makes the grant for practical purposes an unqualified grant for twenty years. The fare under the proposed ordinance is to be five cents, with an arrangement for the interchange of transfers between the companies so as to give a passenger a continuous ride across the city for one fare. The compensation provided for ranges from three per cent. to ten per cent. of the gross receipts, but any franchise or capital stock taxes which the companies may pay under the laws of the State are to be deducted from such payments.



The Mayor's Defeat

Mayor Dunne took umbrage at the action of the Committee in considering these ordinances. He sent to the City Council last week a message asking the Council to direct the Committee to cease all negotiations with the existing companies, and instead to report forthwith the plan outlined by him. After spirited debate, in which the Mayor was very freely criticised by various Aldermen, his proposition was rejected by the humiliating vote of 45 to 18, a majority large enough to override a veto. After this defeat, the Mayor reverted to the plan of securing

municipal ownership by condemnation proceedings and the issuance of Mueller Law certificates, which he advocated during his campaign, and he is now urging that plan upon the City Council. The City Council is squarely committed to the proposition that no franchise renewal ordinance shall be passed by it until first approved by a referendum vote. Therefore there is no question involved of overriding the popular wishes, except that the radical municipal ownership advocates say that the vote of last spring should be accepted as binding and conclusive, and that the city authorities have no right, in the face of that vote, to discuss the subject of franchise renewals. Even the companies accept the referendum as inevitable, and they appear to think that there has been a change of sentiment since the spring election, as a result of which popular approval of a franchise renewal ordinance might be expected. Whether or not they are right remains to be seen. All that one can be sure of is that the Chicago traction situation is very muddled and bewildering.



Mayor Dunne's administration thus far has been a curious admixture of good and bad. Mayor Dunne himself is a simple, straightforward man, animated by a sincere desire to promote the welfare of the great mass of the people. He is not fitted, however, by training or temperament to cope successfully with the difficult administrative problems with which he is brought face to face in his present position. His thirteen years on the bench gave him little training for the trials of his present office. He is a poor judge of men, and is easily influenced by advisers who have his ear, some of whom are neither sane nor trustworthy. It was feared in some quarters that Mr. Dunne's election would mean the deterioration of the school system. However, the Mayor's appointments to membership on the School Board have been the best made for many years, among the members being Miss Jane Addams, head of Hull House, the best-known social settle-

ment in this country. The Mayor's appointment as head of the Department of Public Works was Joseph Medill Patterson, twenty-seven years old, a grandson of the late Joseph Medill, of the Chicago "Tribune." Mr. Patterson was a Republican who broke with his associates and supported Mr. Dunne enthusiastically on the municipal ownership issue. The appointment of so young a man to this important position was viewed with some disquietude at first. But that is all dispelled now. Mr. Patterson is giving a brilliant administration of his department. During the campaign Mr. Dunne was strongly supported by the so-called liberal element, which appeared to expect from him a lenient administration on the police side. But Mayor Dunne's Chief of Police is enforcing the laws against gambling and disreputable resorts of all kinds in a more stringent manner than has been known in Chicago for years. On the other hand, Mayor Dunne has appointed to many other important offices men of the most manifest incompetency for their positions, who bring his administration into ridicule. Owing to the influence of his personal advisers, chief of whom are the lieutenants in Chicago of William R. Hearst, Mayor Dunne has attempted to build up a political machine in antagonism to the regular party organization. But the Mayor is not good at playing the political game. The effect of nearly every appointment of this kind that he has made has been to weaken him rather than to strengthen him in a political way, and, of course, such appointments give offense to the independent voters. While Mayor Dunne appears to be accomplishing more good than many give him credit for, the general impression given by his administration is that it is badly floundering. He lacks the strong administrative qualities possessed, for example, by Mayor Johnson, of Cleveland.



**The Inter-Church
Conference on Federation**

From the 15th to the 21st of November there will be held in Carnegie Hall, New York, a conference which, if the plans now made prove successful, will represent the most

advanced stage that Protestant denominations have reached in their progress toward co-operation. There already exists an organization known as the National Federation of Churches and Christian Workers. This body, however, has no organic relation to the various denominations as such. It represents no denominational bodies even informally. It was organized by individuals who desire to encourage all movements toward church federation. Its membership is open to local federations, local churches, federative organizations "existing for religious or moral purposes," or individuals. A committee of correspondence of this National Federation was appointed three years ago to consult with the various denominations of the country with regard to an official federation. As a result of correspondence and conferences most of the great Protestant denominations of the country have agreed to send delegates to this Inter-Church Conference on Federation in New York. Thereupon an Executive Committee, independent of the National Federation, was formed to bring this Conference about. When this Committee shall have ceased to perform its function, it will then transfer to the delegates themselves the problem of further and permanent organization. The programme which has been prepared for this Conference is elaborate and impressive. There will be presented by speakers, many of whom have National reputation, the problems of religious education, social order (including civic and industrial problems), home and foreign missions, evangelization, National life and Christian progress as they must be regarded by a "United Church." Interspersed will be addresses, some of them informative, especially recounting kindred or preparatory movements, some of them doctrinal, discussing the elements of faith regarded as fundamental, and some of them inspirational, exalting the ideals for which the federated body can move. The only other gathering which was ever held in this country at all resembling this was the Ecumenical Missionary Conference held in 1900, though the Evangelical Alliance represented somewhat the same tendencies. We believe that

if church unity is ever visibly attained, even to a moderate degree, it will come under some such form as that which this Conference will assume. It will be federative or co-operative. The absorption of one denomination by another, or the merging of two or more denominations into one, will never prove more than a half-way measure; but the union of denominations into a common federation or co-operative organism may, if it is not too rigid, become almost indefinitely inclusive. The purpose of this federation, too, we believe, is a sound one—that is, not to form a common creed or to establish a common polity, but to make common cause in studying and solving common practical problems. Men who will not agree on anything else will work together to put out a fire, or to establish a park, or to demand higher wages; so churches which will dispute endlessly regarding theological terminology can work together in attacking an evil, in establishing a reform, or in extending the influence of the religion of Christ. This fact has been proved in city and State federations of churches, and has been corroborated by the success of such a practical organization as the Young Men's Christian Association. If this movement, which will have visible expression in the Inter-Church Conference, remains true to this practical purpose, it ought to succeed in showing that there is a real basis on which diverse denominations of the whole country can stand.



Unfortunately, this movement for harmony has encountered discord.

The Conference
and the Unitarians

Believing that the purposes of the Conference were in accordance with the aims of Unitarian bodies, Dr. Samuel A. Eliot, President of the American Unitarian Association, wrote to inquire whether delegates from the Unitarian Association would be received. In the meantime men of such standing as Dr. Edward Everett Hale and ex-Secretary John D. Long were chosen to represent the Unitarians. No invitation, however, had been sent to the Unitarian Association by the Executive Committee which

is acting as the organizer of the Conference. This Committee had good reason to believe that, with possibly one exception, no council, assembly, or other National representative body of any so-called evangelical denomination would have sent delegates to a conference in which Unitarians were represented. With that condition confronting the Committee, it decided that it must choose between ignoring the Unitarians and abandoning the Conference; and it chose not to abandon the Conference. It has confirmed its decision by a formal vote. After the Conference meets, however, and the Committee relinquishes its task, there is nothing to prevent the delegates assembled from voting to invite the Unitarian delegates to participate in the Conference. The Committee has been caustically criticised for its action. In fairness, however, the following facts ought to be stated: First, this is not a Conference of the National Federation. Neither the National Federation nor any State Federation is responsible for the character of the Conference. The responsibility rests with the denominations which have agreed to come together in this way and under this condition. The Executive Committee which has prepared for the Conference has acted merely as the voluntary agent for these denominations. Second, though the purpose of the Conference is practical, it has been based, so far as its constituent membership is concerned, upon the existent fellowship of the churches. Though the word "evangelical" has not formally been used, it has been understood from the start, and has been made clear to the Unitarian Association, that the denominational bodies have regarded the invitation as acceptable only because it has been confined to "evangelical" denominations. Third, the Executive Committee, formed for the specific purpose of carrying out the will of these ecclesiastical bodies, has had to base its decision with regard to the admission of delegates, not upon an estimate of their individual character, but upon the relation which the body it represents bears toward the other bodies uniting in the Conference.

**Justifiable
Expediency**

Whether the decision not to invite Unitarians to the Conference was justifiable or not depends upon what the character of the Conference purports to be. If a voluntary committee of Republicans should issue a call to all good citizens to unite in a conference on civic improvement, and such men as Mr. Cleveland and Mr. Folk and Mr. Bryan were to present themselves, it would be highly ridiculous for the committee to debar them on the ground that, because they did not approve of Republican doctrines, they were really not good citizens; but if this committee were to send letters to all kinds of Republicans—Platt Republicans and Odell Republicans, La Follette Republicans and Spooner Republicans, negro Republicans and “lily-white” Republicans—and should secure the consent of them all to meet in conference for civic improvement, it would be hardly intelligent for any one to expect the committee to jeopardize the success of the conference by admitting, contrary to the wishes of every one invited, even so eminent Democrats as Mr. Cleveland, Mr. Folk, and Mr. Bryan. The Inter-Church Conference on Federation is analogous not to the former but to the latter supposition. It does not purport to be a conference of all Christian bodies, but a conference of bodies already in fellowship. We regard the omission of the Unitarian churches as an exhibition of narrowness, but it is a narrowness inherited from past conditions, and is characteristic not peculiarly of this Conference, but of the sentiment in evangelical denominations as a whole. It is a narrowness, however, which is surely disappearing as the churches are learning to substitute as a test, in place of the creeds which say “Lord, Lord,” the fruits of character as exhibited by those who “do the will of the Father.” The disappearance of this narrowness will not be hastened by undignified importunity to be admitted into any circle whatever, and it is not likely to be hastened by the formal action of any National body in opposition to the convictions or prejudices of the denominations in general. It is, we believe, a promising sign that the term

“evangelical” has not been incorporated as yet into the title or constitution of the Inter-Church Conference. It still remains possible for the Conference to establish as a standard for fellowship, not any set of doctrines, but rather comradeship in doing good. That standard satisfied Jesus when he described the Last Judgment; it ought to be severe enough for any Federation of Churches.

**Effect of
Sunday Closing
in Missouri**

In compliance with Governor Folk's instructions to police commissioners to enforce the law, the saloons of the three chief cities of Missouri, St. Louis, Kansas City, and St. Joseph, have been closed from midnight Saturday to midnight Sunday for about six months. This is a sufficient period to afford a fair basis for an estimate of the effect of the Sunday-closing order on the consumption of liquor, on drunkenness, and on disturbances of the peace. No figures on the consumption of distilled spirits are accessible, but a State law provides for the inspection of beer consumed within the State. The Beer Inspector estimates that about one hundred and fifty thousand fewer barrels of beer will be consumed in Missouri this year than last. While the influence of the Louisiana Purchase Exposition must be taken into the account, this is largely offset by the increase in population due to a remarkable migration to the State that has taken place within the last year. It is highly probable that Sunday closing is responsible for a large share of the decrease. While the police records of Sunday arrests include those of men who did their drinking late Saturday night, and while they do not always discriminate between drunkenness and disorderly conduct, they give at least a hint of Sunday conditions. In St. Louis the average number of arrests for drunkenness for fifteen Sundays from the middle of April to the end of July in 1903 and 1904 was about sixteen; this year, for the same period, it was nine—a decrease of more than forty per cent. The average number of arrests for disturbing the peace for the same fifteen Sundays for 1902, 1903, and 1904 was thirty-four;

this year it was twenty-nine—a decrease of fourteen per cent. In Kansas City the number of arrests for drunkenness for twenty-three Sundays after the closing order became effective was eighteen per cent. below that for the same period last year, and the Chief of Police calls attention to the fact that the figures do not adequately represent the situation, since many of the arrests at present are of men who are turned out of low saloons at midnight to sleep off their debauch in the gutter. Under the old conditions they would have been allowed to sleep on the saloon floors, and so would not have been taken in charge by the police. Moreover, the number of saloons has decreased about ten per cent. in six months, and in many instances the large brewers who conduct saloons through agents are known to have cut the rental in two because of the falling off in trade. The beneficial results of Governor Folk's policy have been so marked that in Kansas City public sentiment has come to be overwhelmingly in favor of Sunday closing, while in St. Louis, in spite of the large German element which resents the interference with its customs, and in the face of the strong influence of the powerful brewers, the sentiment is becoming much less antagonistic than it was when the order went into effect.



**The Ratification
of the
Treaty of Portsmouth**

On Saturday of last week the Emperor of Japan at Tokyo and of Russia at Peterhof signed the Treaty of Portsmouth. By a previous arrangement these facts were telegraphed to the American and French Governments—since the war began the American Embassy at St. Petersburg has been caring for Japan's interest in Russia, and the French Legation at Tokyo has been looking after Russian interests in Japan. On Sunday of this week, having been instructed by telegraph, the American chargé d'affaires at St. Petersburg officially informed the Russian Government that the Mikado had signed the treaty, and at the same hour the French Minister at Tokyo informed the Japanese Government that the Czar had signed the treaty. The Russo-Japanese war,

begun on February 8, 1904, though terminated with the signing of a peace treaty at Portsmouth, was officially terminated on October 14, 1905. This event involves also the re-establishment of diplomatic relations between Japan and Russia, the beginning of the evacuation of Manchuria, and the cessation of control by foreign governments of Russian war vessels in their harbors. The exchange of ratifications of the Portsmouth treaty by telegraph finds a precedent in Secretary Hay's action in ratifying the latest Chino-American treaty. At that time diplomats were amazed at the resort to such an unprecedented and informal method of binding an international transaction. As soon as the signed Portsmouth treaties reach Washington the formal and final ratifications of the treaty will be exchanged between the Russian Ambassador and the Japanese Minister. The copy signed by the Emperor of Japan will be delivered to the Russian plenipotentiary for transmission to St. Petersburg, and the copy signed by the Emperor of Russia to the Japanese plenipotentiary for transmission to Tokyo. The ratification by the two Emperors has of course put an end to the hopes of anti-peace agitators in Tokyo and St. Petersburg of a refusal on the part of one or both of the monarchs to sign the treaty. The energies of the war parties, therefore, in both capitals are now concentrated in attacks, both open and disguised, on the Ministers. That the two Governments intend to show exceptional honor to the Ministers who have acted as plenipotentiaries at Portsmouth was shown by the Czar, who, on Sergius Witte's arrival in Russia, at once summoned him to the Imperial presence and created him a count. On Baron Komura's arrival in Japan on Monday of this week the Mikado sent his aide-de-camp in a despatch-boat and brought the envoy ashore, who landed at the Imperial inclosure, and, on reaching Tokyo, drove to the Palace in an Imperial carriage. The Emperor immediately received the Baron, and, at the close of the audience, honored him with a written personal message expressing satisfaction at the fact that peace was concluded, and commending the envoy's able services.

The English Sudan

Sir Rudolf von Slatin, commonly known as Slatin Pasha, British Inspector-General of the Sudan, reports a wonderful condition of progress in that country. The British have done far more than merely to restore the Sudan to its former condition under Egyptian rule before the revolt of the Mahdi in 1882, who, with his successor, the Khalifa, held the country for sixteen years under a desolating tyranny. Following Lord Kitchener's victory over the Khalifa in 1898, an agreement between the British and Egyptian Governments provided for the future administration of the Sudan by a Governor-General, appointed by Egypt with Great Britain's consent. Sir Reginald Wingate fills that office at present. The British and Egyptian flags are used together. No duties are levied on imports from Egypt, and duties on imports from other countries may not exceed those levied in Egypt. The English Sudan comprises an area of nearly a million square miles, extending southward from Egypt to Uganda, and westward from the Red Sea to the French Sudan. It has now a population computed at two millions, a great increase over that during the period preceding the British conquest. In those Dervish times wide tracts became uncultivated and much trade was abandoned. The British found only a thousand water-wheels; now there are ten thousand. Herds and flocks are again numerous, but the increase of cultivation, especially in cotton, is unprecedented. The export of corn, gum, hides, etc., and the import of agricultural implements and water-raising appliances, have been greatly expedited because of the north-and-south railway, connecting Khartûm, the capital, with Cairo. They will be still further expedited because of an east-and-west railway, over three hundred miles long, nearly completed, from the Nile to the Red Sea. For the construction of this railway the British authorities refused to import Indian laborers and insisted on the employment of the Sudanese themselves. The latter have now actually learned to work steadily—a surprising change from their former condition of lazy, nomadic life. The total

commercial development of the Sudan under an enlightened rule is impressively exhibited by comparing Slatin Pasha's figures for the Sudanese revenue after the first year of British occupation—\$175,000—with the figures for 1904—nearly \$2,800,000! When it is remembered that primary, normal, and scientific schools have now been established (Gordon College alone having an endowment of half a million dollars), it is evident that the Sudan has completed two periods of sixteen years each, one of retrogression, one of progression. We know of no region paralleling this in dramatic degeneration and regeneration.



The French Sudan and the French Congo

Coincidentally and in contrast with the above, information reaches us concerning the French Sudan and the French Congo. M. Clémental, French Colonial Minister, has now received the reports of the missions sent out some time ago to those regions. Affairs in the French Sudan seem to be in a better condition than those in the French Congo. The latter colony, a region of about half a million square miles, but more densely populated than either the English or French Sudans, was first thoroughly explored by the late Count di Brazzà-Savorgnan, a Frenchman by adoption though not by birth. He took twenty years to his task, and founded twenty stations among the five million natives. He was a favorite with them, for violence was not a part of his policy. When the French Colonial Office appointed Governors and other officials for the Congo country, Brazzà told them that only by a patient, tactful, and gentle policy could the confidence which he had won be maintained. Unfortunately, two years ago, in the collection of the hut tax, the advice of the great pioneer, traveler, and colony-maker was forgotten and coercive measures were used. The natives asserted that they were the victims of injustice. Some bloodshed followed. The Government asked Brazzà to go back to Africa and report on the situation. He died there recently, and France is made poorer by

the loss of a true public servant. His report, now published, shows that among cases of lesser cruelty were those of a number of natives who were flogged to death with knouts, that men in the ranks of the native troops were shot without the formality of a drumhead court martial, and that hundreds of carriers' lives were lost on the roads, where they were treated like beasts of burden. It is also asserted that in order to force the natives to pay taxes the colonial office at Bangui in May, 1904, imprisoned fifty-eight women and ten children, and that within five weeks forty-seven of these died of starvation. We are glad to report that one of the leading officials was summarily condemned, and that other degradations are to follow. Thus the Belgians, in administering a neighboring African possession, are not alone in cruelty and inhumanity. The French differ from them, however, in two vital respects: an immediate and thorough investigation by the most eminent authority, and a swift condemnation of incompetence and criminality. The revelations of the Brazzà Commission give increased weight to similar charges against Belgian administration in the Congo Free State, and add force to the insistent demand that a similar investigation shall take place there.



**The Rejection of
Poe**

There has been another selection of names for the Hall of Fame at the New York University in this city, and again Edgar Allan Poe has failed to secure the requisite number of ballots. The electors chosen for the purpose of acting as a jury have a right to make their own choice; but it is a misfortune that in this case their action is so much at variance with the judgment of those, both here and abroad, best qualified to determine the relative rank of American poets. It ought to be said that this judgment is in no way sectional. As a matter of fact, Poe was a Southerner chiefly by the accident of residence, by his connection with the University of Virginia, and by his feeling for the warm-hearted people who were always friendly to him; but he was born in Massachusetts, a large part of his life was spent

in the North, and his larger opportunities and support were found in the North. The same body which refused to admit him to the Hall of Fame refused to admit Bancroft, Bryant, Parkman, Motley, Mark Hopkins, Phillips Brooks, and other prominent men from this part of the country. Nor was this action based on the faults in Poe's character. The interest in that side of Poe's career has been largely exhausted by endless and for the most part futile debates. His weaknesses and their source are now well understood; and blind praise on one side and equally blind condemnation on the other side have given place to a saner and more intelligent judgment. Poe was rejected because the appreciation of poetry for its own sake, entirely apart from the body of ideas which it contains or the causes which it espouses, has not yet become general in this country. Last summer the writer of these words asked one of the most distinguished critics in Europe the American writers whom he knew best, and he at once replied, "Poe, Emerson, and Hawthorne." These three names are ranked together by practically all foreign students of American poetry and by the vast majority of the most competent American students of that poetry. There has been a steady appreciation of the value of Poe's work, not because, like Whittier's, it expresses moral aspiration, nor because, like Emerson's, it gives voice to the most definite and high ideas of life, but because of its singular and characteristic beauty and perfection of form. So far as Poe's fame is concerned, the action of any particular body of electors is of small consequence; that rests, not with a select group, but in the suffrages of those who understand and appreciate the art of writing.



**Prince
Troubetskoy**

Last week The Outlook reported Prince Troubetskoy's courageous action in closing the University of Moscow rather than see liberty degraded into license. This week it is our melancholy duty to report the Prince's sudden death. Perhaps no Russian will be so sorely missed. His services were of vital importance to

his country during the recent critical months, and Russia must rely on just such services for many months to come. A member of one of the most famous Russian families, Prince Troubetskoy shed luster on the aristocracy by his distinguished achievements in the domains of education and politics. Formerly Professor of Philosophy at the University of Moscow, he was elected Rector on September 15 last by a great majority. He was the first elected head of a Russian university since 1880, when the Government assumed the right of nomination. The Czar's ukase abolishing that right and the Prince's immediate election ended a period of educational anarchy. As the Prince was a pronounced Liberal and was the leader of the Constitutional Reformers (in whose success Russia's hope of popular government seems to lie), this election also impressively indicated the Liberal strength in professorial ranks. Nevertheless, it removed Prince Troubetskoy from the list of candidates for the Duma, or Parliament, in which it was expected that he would be one of the prominent men, and perhaps its President. This view was warranted by the ability with which he presided over the Zemstvo Congress last summer. Later, in this capacity and also in that of a Marshal of the Nobility, he presented the petition of the Congress to the Czar. As may be gathered from his action ten days ago in closing Moscow University, Prince Troubetskoy was never identified with any of the Russian extremist or revolutionary parties. Expressing the sentiments of one of those parties, Alexis Pechkov, better known by his pen-name of Maxim Gorky, is reported to have said last week—and to our regret—that Russia had nothing to hope for from the activities of such men as the Prince!

I regret Prince Troubetskoy as a frank, just, and honest man, not as a representative of the Liberal party, which can never effect great reforms in Russia. The ancestors of Troubetskoy, Galitzin, and Golovin went hand in hand with Imperialism. The taint is still in the blood. They are incapable of realizing their splendid opportunities to know and further the needs of the people. The revolution will come soon, like an avalanche, when least expected. The disorders

at Moscow will, perhaps, cease temporarily, but will be resumed in a month or two with renewed force.



Mrs. Lowell The city of New York is poorer by reason of the death of Mrs. Josephine Shaw Lowell at her home in this city on Thursday of last week, for it has rarely numbered among its citizens a finer character or been the witness of a more high-minded and fruitful life. Connected by blood and marriage with some of the finest men of her time—the Lowells, George William Curtis, Francis S. Barlow—the daughter of a man of unusual qualities of mind and character, and the sister of Colonel Robert G. Shaw, Mrs. Lowell embodied in herself the best traditions and the highest aims of American life. After the terrible tragedy which the Civil War brought upon her in the death of her husband, her brother, and her brother-in-law, all graduates of Harvard College and young men of singular mental and moral distinction, Mrs. Lowell consecrated herself, in the truest sense of the word, to philanthropic work. Free entirely from the passion of publicity which has infected many women as well as many men of the time, she put her hand at the start to some of the most perplexing problems in the administration of the charities of the State. For thirteen years she served as Charities Commissioner. Twenty-three years ago she founded the Charity Organization Society, one of the most useful organizations in the whole range of charitable philanthropic work in this city, and almost up to the time of her death she was an active worker in its behalf. Her interest in the Prison Association bore fruit in the separation of the sexes in prisons. She was one of the founders of the Woman's Municipal League, and no movement looking to the higher life of the city failed to secure her interest and sympathy, and in many cases her active support. Her calm courage, self-forgetfulness, practical sagacity, and high-mindedness gave her great influence with the men and women with whom she was brought into contact, and it is safe to say that no woman of her time has received higher regard in this city, nor has any been more useful, than this

quiet, unassuming woman, to whom the largest social opportunities were open, but who gave herself, with rare self-forgetfulness, to causes often inconspicuous, but all of the highest importance. She devoted herself to public affairs without sacrificing her womanliness. In its coming number "Charities" will say about Mrs. Lowell, without dissent from any one who knew the woman and the story of her life: "Her monument is built in the Constitution and statutes of New York and other States; in charitable and reformatory institutions which except for her would not have been established; in the successful fight for the merit system in the public service; in an impress on the labor movement, on the social settlements, on the new ideals of independence in municipal affairs. . . ."



Hoist the Black Flag

Recent disclosures of low moral standards, cheap deceits, and callous indifference to the rights of others on the part of men of financial and business prominence have sorely hurt those who long for a decent world to live in; for an unclean world is as intolerable to morally sensitive people as is an unclean house to physically sensitive people. No American who loves his country and remembers Emerson's definition of its mission to breed superior men and women can fail to hang his head in shame over the continuous revelation of lack of principle and cheapness of character in men who have been greatly trusted and have proved grossly untrustworthy. The shame of the United States Senate, with several members who have been under indictment or known to be unscrupulous corruptionists; of department officers of high station selling information as if it were produce; of men intrusted with vast funds for purposes which ought to make their custody a sacred charge, greedily using the money of other people for their own benefit—these things are ominous and menacing in the last degree.

Americans are not more dishonest than other men; but they sin against a greater light, for in this country all enterprises of a public character are supposed

to be carried on for the public benefit. Our politicians are never weary of talking about the "sacred rights of the people," although there is no country in which those rights are more flagrantly violated. Our offenses are rank and smell to heaven because we protest so much; our infidelities are the more damnable because we profess such a lofty faith. The time has come for frankness with ourselves and the world; if we cannot be decent, let us at least be truthful. Let us purge ourselves of dishonesty and hypocrisy and be what we pretend to be; or let us preach squarely the doctrine of greed and success without scruples and keep on doing what we are now doing. Let United States Senators stop talking about National ideals, or let them cease to disgrace the country by corrupting legislatures, dividing profits with land syndicates, and accepting from corporations salaries which they have not earned; it is time for them to make their choice; the country is in no mood to stand further hypocrisy. It demands that the thieves take their hands off the sacred things of the Nation; let them ply their trade if they must, but let them forbear to touch with polluted speech the ideals, the aspirations, and the hopes of the Nation; they have done their best to destroy these things.

And it is high time for the officers of some life insurance companies to cease talking about the duty of providing for one's family, the solemn obligation of a man to think of the welfare of his children after he is gone, the beauty of present self-denial for the sake of the dear ones dependent on one's exertions. If the gentlemen whose dealings with the vast funds committed to their care have recently come to light have any sense of humor, they will put an end to the sham philanthropy which they have preached for business purposes, and make their appeals for patronage with manly frankness. If they cannot be honest, let them at least drop the mask of honor and deal squarely with the public. Let them make an end to all the sentimental nonsense about widows and orphans, and say bluntly: "We want your money; pay us the largest possible premiums and we will give you the smallest possible returns.

We will accept your money as a trust, and administer it for our own advantage; we will pay ourselves enormous salaries and, in one form or another, pension the different members of our families; we will load the management of the business you commit to us with the heaviest possible expense of administration; and we will use your money in all kinds of enterprises for our own benefit, employing as much of it as we see fit in buying legislators and contributing to campaign funds." If this policy of frankness is adopted, the country will respect the courage if it cannot trust the honesty of the men whom it now holds to be not only betrayers of its honor but hypocrites as well.

It is high time for plain dealing; the country is weary of scandals in high places; of men of reputation who are suddenly discovered to be without character; of moral sham and humbug among the eminently respectable. There are too many pious schemers; far too many well-behaved self-seekers. It we cannot be honest, we can at least stop pretending to be what we are not. Let us hoist the black flag and stop sailing as a missionary ship.



Railway Rate Regulation

Mr. Olney's Objections

Mr. Richard Olney is perhaps as consistent a representative of the policy of individualism applied to governmental problems as modern political life furnishes. He is also an able constitutional lawyer. Anything he says on the subject of railway rate regulation by government carries weight and calls for careful consideration, both because he represents the political sentiments of individualistic democracy, and because he represents the objections to governmental regulation entertained by strict constructionists of the Constitution. In his article in the "North American Review" for October he presents the Constitutional objections to governmental rate regulation. The practical aspects of the question he does not consider; but the student will not be likely to find a more thorough statement of the legal objections to a governmental interference with rates than in

this article. The pertinent legal questions, he says, are three:

First, Does the commerce clause of the Constitution authorize Congress to prescribe the charges of carriers engaged in the business of transportation with foreign nations and among the several States; second, If it does, may Congress delegate the power to a commission; and, third, If it does, is the power qualified, and how, by the Constitutional prohibition upon any preference to the ports of one State over those of another?

These questions he considers in the reverse order of this statement, and he concludes: First, that if Congress undertakes to regulate railway rates, it cannot allow differentials in favor of one port over another; second, that if it has power to regulate rates, it cannot delegate that power to a commission; and, third, that it has no such power, for to fix rates is really to engage in the business of transportation, and power to engage in the conduct of private business has not been conferred by the Constitution upon Congress. The first and third of these objections need not, we think, be taken very seriously. At least they seem to us rather the pleas of a lawyer than the views of a statesman.

I. The Constitution provides that "no preference shall be given by any Regulation of Commerce or Revenue to the Ports of one State over those of another." One of the objections which the advocates of Governmental regulation have to the present system is that this principle is habitually violated by the railways; that this violation is on principle defended by them and their representatives; that they are under no legal obligation to observe this principle, because it is a limitation on the powers of the Government, not on the powers of private corporations; but that the same reasons which led the framers of the Constitution to insert this provision make it now reasonable to demand its enforcement by Government on all railways engaged in inter-State commerce. In other words, what Mr. Olney regards as an objection to Governmental rate regulation we regard as an additional reason in favor of Governmental rate regulation. We want to make it impossible for private corporations which control the public highways and practically carry

on all the inter-State commerce to do what the Government is prohibited from doing. We want to make it impossible for the railways, by preferential rates, to give preference to the ports of one State over those of another; we want to prevent them from using their power to build up one port and impoverish another; we want every port and every locality to have the advantages which nature and the honest and intelligent enterprise and industry of its citizens give it, and no other.

II. Mr. Olney's third objection we may state, by a process of necessary condensation, as follows: The United States has no powers not expressly granted to it by the Constitution. Power to regulate commerce is granted to it, but not power to carry on commerce. It cannot, therefore, without an alteration of the Constitution, own and operate the railways. But if it is constitutionally incapable of owning and operating them, it is also constitutionally incapable of prescribing their charges for services, because "the rate-making power—the power to determine the charges for transportation—is the very essence of the ownership of the transportation business. Upon the exercise of this power depend the profits to get which the business is undertaken, and except for which it would not be undertaken at all."

We think also that this objection is not to be taken very seriously. To regulate the manner in which a business is to be carried on is not the same as to carry on the business. To prescribe the hours during which labor may be carried on in a factory is not to carry on the factory. To prescribe that no money-lender may charge more than six per cent. interest is not to engage in the vocation of money-lending. Most cities regulate the rates of fare which may be charged by cabs; but no one has ever supposed that this is the same as the municipal conduct of a cab business. New York State has for years regulated the rates which the New York Central Railroad may charge for passengers, but New York State has not been engaged in the transportation of passengers. Mr. Olney's statement that "the severance of the ownership of a business from the

power to determine the returns from it being impracticable in point of fact, is to be deemed also impossible in point of law," seems extraordinary in view of the fact that in the city in which Mr. Olney lives all the transportation of passengers is carried on as a private business, and the rate which cabs, carriages, and trolley lines may charge is, practically in all cases, determined by law.

Whether the United States may engage in business or not we shall not here discuss; but to prescribe the conditions under which others may engage in business, and to regulate the manner in which that business is to be carried on, is not to engage in business. The difference between administration and regulation is tolerably clear. The administration is subject to the regulation; it is a carrying out of the regulation in practical application to the cases which arise. The Constitution explicitly gives to Congress power "to regulate commerce with foreign nations and among the several States," and this implies power to determine who may carry on such commerce, and under what conditions they may carry it on.

III. There is, however, a serious Constitutional question involved in the proposal to give to a Department of the Government power, not only to set aside an unjust rate, but also to determine what rate ought to be substituted. That question is thus stated by Mr. Olney: "Even if Congress may itself dictate rates of National transportation, is it competent for Congress to delegate that power to a commission?" This question the present Attorney-General of the United States answers in the affirmative; Mr. Olney, an ex-Attorney-General, answers it in the negative; dicta of United States Judges are quoted by Mr. Olney, inclining, some to one, others to the other side of the question. It cannot be definitely settled except by the United States Supreme Court.

But while this question is important, it is not final. Congress, in its power to regulate inter-State commerce, could prohibit any corporation from engaging in inter-State commerce unless it first took out a license from the Federal Government, and it could make submission to

supervision and regulation through a department of the Government a condition precedent to such a license. If the strict constructionist questions this statement, he will hardly question that the Federal Government could deal with railways as it has dealt with banks. It levied a tax on all State banks, and from this tax it exempted the National banks; and it required as a condition precedent to the privileges of a National bank acceptance of Governmental supervision and regulation. The same policy pursued toward the railways would bring all the great inter-State railways under Government regulation as it has brought all the great banking institutions under Government regulation.

One practical argument which Mr. Olney makes against intrusting the power to regulate rates to a Department of the Government appears to us a still stronger argument against leaving them unregulated. "It is," he says, "a matter of common knowledge—of which the courts take cognizance without proof—that the great carriers of the present day are the railroads. It is equally matter of common knowledge that the rates charged by the railroads affect all classes of the community; that they determine very largely the outcome of all private enterprises; and that upon them hinges only too often the material well-being if not the very existence of towns and cities and seaports and large sections of the country." This seems to Mr. Olney a reason why Congress should not delegate this power to a Governmental officer or board; and yet such an officer would always be answerable to Congress if he performed the function ill. It seems to us a much stronger reason why Congress should not leave such a power—a power which affects all classes of the community, determines the outcome of private enterprises, and even the very existence of towns and cities and seaports—in the hands of a body of men working without either formal and organized co-operation among themselves or any authoritative supervision over them, and without responsibility to any superior power, except in cases of the grossest injustice, and then only through the tedious, expensive, and often illusory processes of the courts.

A Chance for Municipal Statesmanship

In its failure to bring about a fusion of anti-Tammany forces, the Citizens' Union of New York may find a chance for rendering the highest kind of public service. Free from entanglements with any party machine, and from the burden of supporting a separate ticket of its own, it can cast the weight of its numbers, its intelligence, and its conscience in favor of every candidate, no matter by what party or group nominated, and every policy, no matter by whom advocated, that can command the support of conscientious and intelligent men.

The duty which is clearly laid now upon the Citizens' Union is threefold:

First, the Citizens' Union should, and in all probability will, concentrate its active campaigning to the supreme end of re-electing Mr. Jerome as District Attorney. Mr. Jerome has defied the bosses, and the bosses have accepted his challenge. Abandoned by both Democratic and Republican machines, Mr. Jerome stands as a nominee by popular petition. He has, as he has said, made "a plain appeal to the people over the heads of the bosses." His candidacy represents the issue between self-government and arbitrary power, the fundamental issue between liberty and despotism. To overthrow despotism, to destroy, at least for the time being in New York City, the insolent and arbitrary power of the bosses, the Citizens' Union can do no better than to bend all its active energies. If by organizing the forces on Mr. Jerome's side it should turn the scale of war in his favor, it would achieve a finer victory than it could have done by accepting the aid of one party machine in ousting another party machine from the City Hall.

Second, the Citizens' Union should prepare a directory of all the nominees on all the tickets; in that directory it should give briefly the history of every candidate and state the relation he bears to the party machines and to the great corporations; and it should recommend, without partisan bias, the candidates worthy of confidence. If in any district

there are two opposing candidates who are equally untrustworthy or equally to be commended, the Citizens' Union should state that fact. As it is now, the ordinary voter, knowing little or nothing of the men who ask his suffrage, votes for all the candidates of one party or the other without discrimination. It is upon popular ignorance concerning candidates for office that the boss depends for hoisting into office men who will do his bidding. If, by publishing information, the Citizens' Union will strike at this ignorance, it will strike at one source of corrupt and inefficient government.

Third, the Citizens' Union should present in a judicial form to the voters of the city the current municipal issues, giving its sanction to that view of those issues which regards not the advantage of a party but the welfare of the city. Thus, it should describe and define the issue of municipal ownership; it should make clear the distinction between the municipal ownership and the municipal operation of public utilities; it should state fairly the arguments both for and against either ownership alone or ownership with operation. The party speakers cannot be depended on to do this; they will generally argue only for that which will make for party or personal advantage, and they will even try to confuse the minds of voters by drawing them away from the consideration of municipal issues to issues not involved in the election; and most of the newspapers, having party or personal axes to grind, cannot be depended upon in this particular any more than the party orators. The Citizens' Union, if it will simply make clear the questions before the voters for answer, can make the election a municipal election indeed. By this means it will do more than help to put an efficient and honest man into office; it will remove from honest and efficient men in the future much of the handicap they now bear because of popular ignorance of municipal questions which has been sedulously cultivated by the bosses.

The three great needs in the government of American cities to-day are, first, for men who will fight on behalf of honesty; second, for the habit of independent voting; and, third, for the honoring

of municipal, as against State or National, issues. These are emphatically the needs of New York City now. If during this coming campaign municipal issues are magnified, if on election day the voters exercise independence, and if when the ballots are counted Mr. Jerome is found to be elected, sound municipal government everywhere in the United States will receive new vigor. To the municipalization of issues, to the cultivation of independent voting, and to the election of Mr. Jerome, the Citizens' Union should devote itself with all its might. It may yet save the city.



Henry Irving

The death of Sir Henry Irving was in key with his life, and was invested with dramatic dignity by reason of the very circumstances which probably caused it. At sixty-eight few men can bear the tremendous strain of continuous work which this distinguished actor imposed upon himself—a strain brought upon him to a very large extent by his devotion to his ideals of his art, his un-failing kindness of nature, and by his indifference to the details of business as compared with his absorption in every element that went to make perfect stage craftsmanship. He was giving a series of farewell performances in the English provinces, and on Friday evening of last week appeared in Tennyson's "Thomas à Becket," one of his most intellectual although not one of his most characteristic rôles. It was noticed that he had acted for several nights under pressure, and was apparently suffering from physical weakness. When the curtain fell on his last performance, as, in his striking impersonation of the great priest, he lay dying, his last words spoken from the stage were, "Through night to light, into Thy hands, O Lord, into Thy hands!" He left the theater at once, and silently. Immediately on reaching his rooms at the hotel he was observed to be in great pain; physicians were summoned, but before they could reach him the actor died in the presence of some of his old friends, but without uttering a word. Two days before his death a luncheon was given him in the

Bradford Town Hall, and an address presented on behalf of his many admirers by the Mayor of the city. In his reply Sir Henry spoke of himself as one "the sands of whose life were fast running out," and made an eloquent appeal for the establishment and maintenance of municipal theaters, declaring his belief that the standard of the drama as distinguished from miscellaneous entertainments of all sorts would by this means be successfully upheld, and that the time would come when the theater will be accepted as necessary to a liberal education. Not since the death of Mr. Gladstone has the passage out of life of a public man attracted so much attention from the English press; and, as in Mr. Gladstone's case, every comment is a testimony to the pride of England in the superiority of character and the unquestioned genius of a man who must be regarded as the first actor in the English-speaking world.

Born in obscure conditions of life in February, 1838, after a brief schooling Irving secured a position as clerk in a London East India house. Becoming interested in the study of elocution, he discovered his bent and adopted the stage as a career in 1856; appearing first, in his nineteenth year, in Bulwer's "Richelieu." He joined a stock company in Edinburgh, and played with the leading stars of his time; it is reported that during the two and a half years of his connection with this company he played four hundred and twenty-eight parts. For a number of years he served his apprenticeship in the English provincial towns, distinguishing himself by his extraordinary industry, his marvelous power of mastering difficult rôles, and his unswerving devotion, in the midst of a great deal of mediocrity and vulgarity, to the highest ideals of the actor's profession. In 1874 he presented "Hamlet" for the first time, and made such an impression that the play ran for two hundred nights. The next year he gave a new interpretation of "Macbeth;" the following year he appeared in "Othello," and in 1878 gave his first performance of "Louis XI.," which has long been regarded by many of the most competent students of the

stage as, on the whole, his most original and characteristic part; furnishing full play for his extraordinary sense of the picturesque, his subtlety, and his power of vivid personation. The following year London saw, for the first time, his Shylock, one of the most striking interpretations of the character ever seen on the English stage, though it failed to command the same universal admiration as his Louis XI.

Sir Henry was seen for the first time in America with Miss Terry in 1883, and was promptly accepted as a dramatic artist of the first order, received everywhere with enthusiasm, studied with intelligent attention, and welcomed as a leading representative of his profession. In 1885 "Faust" was produced in the Lyceum Theater, London, at a great cost, and with an elaboration of artistic effects which perhaps had never been equaled on the stage up to that time. The personation was not one of Irving's greatest successes, but the ensemble of the play was a masterpiece of artistic effectiveness. Irving had studied many of the details for several years, and gave the freest range to his passion for the perfection of detail. When he came to this country on his fourth and last tour in America, two years ago, he was still acting with his old energy and with that marvelous vitality which the tremendous labors of nearly fifty years had hardly dimmed. His enunciation had grown somewhat indistinct, his mannerisms had become intensified with age, but the greatness of his conceptions and the dignity of his acting seemed to become more distinct and luminous as time went on. His "Robespierre," produced in London in 1899, was one of his most striking personations, while his "Dante," judged from the standard he had made for himself, was a failure. It was picturesque, but lacked dramatic coherence; it was an elaborately staged spectacle, but it was not a real play, and even Irving could not invest it with dramatic interest. During the later years of his life he had received many kinds of recognition from the highest authority. The University of Glasgow gave him his first LL.D. in 1899, and he was subsequently heard at many colleges and uni-

versities, and always with the deepest interest. Five years earlier he was knighted by Queen Victoria—an extraordinary compliment to a profession which was so long under the social ban.

It is easy and natural in the first hour of the passage of so great a master from the field of life to overrate his genius as an actor. That he had genius will not be denied even by those who were most critical of his performances; but that he belongs in the succession of great actors with Garrick, Mrs. Siddons, Kean, is doubtful. It was as a dramatic artist that Irving attained a place in which he may be said to stand alone on the English-speaking stage. Booth certainly surpassed him in many important qualities as an actor; but in the completeness of his conception of a play, the thoroughness with which he staged, dressed, voiced, and acted it, he was incomparably beyond Booth or any other actor of his time. In subtlety, intensity, a certain power of picturesque representation, he stood almost alone. In almost every part there was some moment when he thrilled his auditors, but his highest inspirations were uncertain; and while he always commanded the deepest attention, he did not always make his auditors forget themselves.

His pre-eminence was due to a combination of high character, unusual intellectual quality, and artistic gifts of a rare order. He was not only one of the foremost actors of his time, but he was also the foremost representative of the drama. It has often happened in the theater, as in painting, sculpture, and literature, that a man has been an admirable artist without the ability to master and formulate the principles of his craft, to stand in a large way as its interpreter and representative. To the whole English-speaking world Sir Henry Irving stood for the drama in its highest estate at a time when the stage had become frivolous, vulgar, and sometimes indecent. In an epoch when the theater was largely a commercial enterprise and a commercial enterprise only, Irving stood for the drama as one of the great arts of human expression. He brought to his work a mind of unusual tenacity and force. He was a tireless student,

an admirable writer, and a deeply interesting speaker. A man of striking personality in appearance, bearing, and voice, he never appeared on any public occasion without personifying to the eye, to the imagination, and to the intellect the very best traditions of his profession. His penetration and his energy were shown in the great number of difficult parts which he memorized and interpreted; his intelligence and literary skill were seen at their best in his occasional discourses on the stage. No more valuable contribution to the subject of the authorship of the Shakespearean plays has been made than his address on Shakespeare as a playwright delivered at Princeton several years ago. Of his warm-heartedness, his unfailing kindness, his loyalty to his friends, his helpfulness to men less fortunate than himself in his own profession, there has always been abundant evidence. His death robs the stage of to-day of its most dignified and impressive personality, and the English-speaking world is made poorer by the passage out of life of a man who interpreted a great art on its very highest level.



A Notable Novel

Mrs. Wharton's latest story, "The House of Mirth," appears opportunely at the moment when some critics of the academic type are agreed that literature is an extinct force in American life, and that the noble art of fiction has degenerated into the profitable pastime of telling entertaining stories for frivolous-minded purchasers. It rises at once and with the effortless power of a true work of art into the region of clear instinct, open-minded intelligence, and dramatic feeling, in which novels of the first order are conceived and fashioned. It justifies itself as a piece of expert workmanship. It would be difficult to find a carelessly written sentence, an obscure phrase, a halting paragraph, in the text of the book. There are passages which might be omitted without loss to the dramatic completeness of the story, but the passages which could be condensed are few. The thoroughness of structure which binds the chapters by the logic of

life not less firmly than by the order of events is sustained by a selective power in the use of words which suggests Flaubert's method without conveying any sense of labor. The story is the product of the most carefully calculated, the most skillfully handled, artistic values and effects; but the workmanship is the manner, not the substance, of the novel.

Behind a piece of work so happily combining spontaneity, divination, and scrupulous exactness of touch there always lies an apprenticeship; and in the light of this really notable achievement it is interesting to trace the stages by which a highly cultivated and witty woman has passed out of what may be called the academic stage into the region of creative art. There has been a note of prophecy in Mrs. Wharton's work from the beginning; the hint and sometimes the clear disclosure, in her earlier stories, of the novelist by the gift of God and the grace of nature, as well as by deliberate intention and exacting preparation. Such stories as "The Descent of Man," "The Reckoning," and "Sanctuary" predicted the deep human feeling, the decisive insight, the moral grasp, the dramatic energy, which lift "The House of Mirth" to a very high plane of artistic achievement. There were other stories from the same hand which lacked this touch of divination, this breath of the higher life. They were admirably written, immensely clever, delightfully witty; but they were not deeply humanized; they lacked the impetus of the inevitable. "The Valley of Decision" was a work of a very high order of talent, but it lacked the impulse of genius; it never escaped from the delicately trained hand of its fashioner and fulfilled its own destiny in its own way. It was an elaborate and striking academic exercise; it was not a piece of original literature.

"The House of Mirth" marks the transition in Mrs. Wharton's career from the region of cultivated tastes and skill to that of free, direct, individual creation; she has often stood on the threshold of life; now she has entered into its tragic and mysterious secrets. To say that this story is far and away the best novel of society written by an American is to give it pre-eminence in

a very small class; for the society novel, in the strict sense of the term, has never laid hold of the imagination of the writers of a country engrossed in settling the more pressing problems of life. There have been stories, like "Unleavened Bread," which have dealt strongly with women shaped by new social conditions and unaccustomed social environments; but the attempts to draw pictures of society apart from deeper and more compelling interests have not been many, nor have they been successful. Mr. Warner's "Golden House" and "That Fortune" were the work of an accomplished writer, but not of a born novelist.

Mrs. Wharton knows at first hand the world she describes, and her story is free from those exaggerations, misplaced values, and happy-go-lucky descriptions of society life which make the great majority of so-called society novels cheap imitations. "The House of Mirth" gains immensely by reason of its moderation, firm handling of the facts, discriminating emphasis, and freedom from didacticism. Mrs. Wharton has escaped the danger of setting up moral sign-posts on the road, and has given her novel a concentrated and tragic moral significance.

For "The House of Mirth" is deeply moralized because it is deeply humanized; it is impossible to touch life at first hand without saturating fiction with the moral element; for morality, as Mr. Morley says, is not *in* the nature of things; it *is* the nature of things. "Père Goriot," "Madame Bovary," "Anna Karénina," "Vanity Fair," "Adam Bede," "The Scarlet Letter," must be counted great human documents, not because they set out to be text-books of character, but because they touched the very sources of life. From its title to its closing paragraph "The House of Mirth" is a judgment as searching, penetrating, relentless as life itself; and yet it never for a moment ceases to be a story of absorbing interest. No tract for the times could have been more scathing and opportune; but no novel of the hour is farther removed from the didactic mood and manner. The kind of society which it describes with merciless veracity has existed in every generation, and is to be found in every city. The story is

laid in New York, but it has been told again and again of Rome, Paris, London, and it might be told of Boston, Chicago, New Orleans, San Francisco. Wherever men and women attempt to organize life for the sole purpose of pleasure, the terrible sag of society toward vulgarity and corruption inevitably shows itself. No fortunate conditions of birth and breeding can conceal the fact that a fast society is always a vulgar society. Human relations and intercourse can be kept sweet and wholesome only by generous aims and interests; without religion, art, literature, music, society always degenerates. Summing up a scandal which involved a number of people prominent in English society a few years ago, the London "Spectator" said that the painful feature of the disclosures in the courts had not been that the people concerned were immoral, but that their amusements were so cheap, their interests so few and vapid, their life so insufferably stupid; and an old noblewoman of the highest standing, referring to the same scandal, asked: "Why do they call us the upper class? We seem to be the lowest class."

Some critics and readers will insist that Mrs. Wharton has described society as a whole. She has done nothing of the kind; she has made a first-hand study of a section of society which is always in evidence in every large community, and which is the inevitable result of leisure and wealth without cultivated tastes and generous aims. It is possible that the dramatic effect of the novel might have been heightened if a few men and women of a different and finer type had been introduced; for every one in the story is vulgar, heartless, uninteresting, or immoral. It is impossible to emphasize the physical side of life, cut off religious influences, break away from religious habits, give up the reading of books, make sport an occupation instead of a recreation, without fertilizing the soil out of which all manner of silliness, inanity, vulgarity, and immorality grow. The young woman, whatever her training and standing, who drinks cocktails, smokes, plays cards for money, and indulges in an occasional oath, may not

go to the bad, but she cannot escape becoming coarse and vulgar. There may be some excuse for the newly rich women who lose their heads and imagine that fast society is good society; but the discouraging feature of the situation is the fact that of late years this set has been fed in Boston, New York, New Orleans, and other cities by those whose traditions ought to have committed them to refinement, dignity, sweetness, and high-mindedness.

It is too soon to say that "The House of Mirth" will take its place with the great works of fiction; it is not too soon to recognize its veracity, its power, its art. It is an invigorating piece of work from every point of view. Its popularity will deliver timorous writers and captious critics from the oft-exploded tradition that superiority limits the reading of a book and that uncompromising truth-telling is resented by all save a few choice spirits. Mrs. Wharton makes no concession to the optimistic mood which is supposed to dominate American readers, and no evasion of the inexorable logic of life. From the first chapter, trifling indiscretions, careless compromises, minor infidelities, begin to close round Lily Bart and bind her hand and foot until she becomes the victim of a series of circumstances none of which is really serious in itself, but which taken together forge an iron chain of fate. And to this achievement, which lies within the reach of the novelist of genius and of no other, Mrs. Wharton adds the equally great achievement of exposing the chief actor in her story to contamination at every turn, forcing compromise after compromise upon her, lowering her stage by stage in position and in her own self-respect, and yet preserving a core of integrity at the heart of her nature and sending her out of life with such compassion of comprehension that not a hand can be raised to hurl a stone. In the closing chapter Mrs. Wharton rises to a height not only far beyond the reach of her earlier work, but where only a few among her contemporaries can find place with her. A story of such integrity of insight and of workmanship is an achievement of high importance in American life.

The Spectator

In all ages Spectators have taken great interest in manners, for there are few forms of expression quite so frank and full of character. Manners are sometimes taken lightly by people who have not the Spectator instinct for seeing things, and who imagine in their blindness that the way people carry themselves in society is a mere matter of convention. It is true, convention has something to do with it; but character has a great deal more. Thackeray has drawn several inimitable portraits of well-born bullies and blackguards, who had every opportunity of being gentlemen, but whose native traits were too strong for their breeding. A friend of the Spectator's who has had the amplest opportunities of forming an opinion is in the habit of saying that the best and the worst manners in the world are to be found in the highest circles of English society. A woman of great position in London, with the cool insolence which sometimes makes such women the most insufferable bullies, once complimented Mr. Lowell on his good manners, and expressed astonishment that an American should have acquired so completely the air of the best society. "You forget, madam, how favorably I have been exposed," was the response, with a satirical bow. An Englishman was recalling, not long ago, the changed feeling in England toward Americans. "Why, I remember," he said, with delightful unconsciousness, "the time when the feeling was so strong that if an Englishman entered a room and found an American there he immediately went out." "Yes," replied the American, "the change has certainly been great. The feeling in America against the English was so strong a little earlier that we sent them all home."



It must not be imagined, however, that those who sit in "the seats of the mighty" in England are alone in their insolence; the Russians, the Germans, and the French furnish numberless illustrations of underbred people of position. Such things have been known even in our own democratic country. A witty

New England woman was once asked about a certain family of distinguished pedigree. "They are a tribe of Indians who live in —, and have interesting customs, but no manners," was the prompt reply. There are families, indeed, who assert their Colonial descent by uniform and habitual rudeness, as there are other families who make it a rule to wear old clothes as an expression of an assurance of social position so well grounded as to make appearances a matter of indifference. Among Americans, in many cases, bad manners are due to ignorance rather than to vulgarity or brutality of nature. The men in public life who make spectacles of themselves by their violence of language or indecency of behavior have generally been men who have never had a chance to learn better ways. It has happened more than once that the United States Senate has made a ruffian something of a gentleman before it got through with him. For the back-country habit of calling a man a liar and knocking him down because he differs with you is gradually substituted great skill in the use of what is known as "parliamentary language;" which means vilifying a man up to the line of flagrant insult and stopping at the exact point where the Speaker's gavel would fall. Congressmen often put their feet on their desks because that is the attitude in which they take refuge when they are bored at home. They do not mean to be rude and uncouth; they are simply ignorant. There is a good deal more excuse for them than for the French gentlemen who tear one another's coats in the tribune, or the Austrian gentlemen who pull up their seats, hurl inkstands at their adversaries, and wreck the furniture in the Reichsrath chamber by way of expressing their political feelings.



Some striking examples of the insolence of men who have had the opportunity of being gentlemen are furnished by the younger officers of the German army. Many of these officers are men of a charming simplicity, vivacity, and courtesy; some of them are bullies of the most offensive type. The assumption and assurance of this class are quite beyond belief, while their self-satisfac-

tion is a joy to the American with a sense of humor. Years ago the Spectator was watching a brigade of cavalry cross a bridge at Mayence. The order, bearing, and appearance of the men were superb; for the Germans are not only thoroughly trained soldiers, they carry themselves with a splendid air of soldierly dignity, and they are brilliantly uniformed. As the men swept past, with clanking sabers, a young officer presented such an apparition of self-conscious splendor that the Spectator heard one American, in his near neighborhood, say to another, "Isn't he superb?" "Yes," was the reply; "his mother is probably plowing with a cow this morning." German officers are rarely of peasant blood, but the strut in the carriage of the young dandy suggested a recent acquaintance with good clothes.



Americans who have been subjected to this form of military insolence have often met it with cool wit or still cooler courage. A refreshing example of thinking of the right thing at the right moment was furnished by an American who was dining in a hotel in Germany with his wife and sister, who were very attractive women. Two young officers of supercilious bearing entered a little later, seated themselves at a table not far distant, and immediately began to stare at the American party. A girl with a basket of small bouquets was passing from table to table, and was speedily summoned by these young men, who selected two bouquets with somewhat conspicuous care. The American instinctively divined their purpose, and, when the girl approached his table for the purpose of presenting the bouquets to the two ladies, called her to his side, took out of his purse two marks, sent them to the officers with his thanks in words which could be heard distinctly, and handed the bouquets to his wife and sister. The "international incident" ended at that point.



Cool courage is sometimes better than cool wit. Last July three Americans with their wives happened to be thrown with three German officers on a driving trip. The conduct of the officers was

characterized from the start by aggressive selfishness and impudence which the Americans wisely ignored. One day the three officers—young, vigorous men—rushed into the dining-room as soon as the inn was reached where luncheon was to be taken, and laid their cards at the best places, as was their habit. Titles were on all the cards. Two of the Americans were elderly, and the third was far from athletic. It happened that the wife of this gentleman entered the room without him, laid her hand on a chair next the German party, and was about to seat herself, when one of the officers came up behind, took her hand from the chair, thrust her rudely aside, and sat down. One of the Americans was on his feet in a moment, when the husband of the insulted woman opened the door. The incident was rapidly described to him. He seated his wife in another chair, and, returning to the man who had insulted her, said he would see him in the smoking-room immediately after luncheon. The older Americans looked forward with some apprehension to the interview, but when the officers entered the room the younger American promptly confronted the offender, told him that he was a bully and a coward who had disgraced his uniform and discredited his profession, and gave him his choice between prompt apology or an old-fashioned thrashing then and there. The officer hesitated a moment and then asked to be allowed to see the lady whom he had insulted, and made a most humble apology. He was, perhaps, thinking of what might be done in Berlin; for, as an Englishman said last summer, with great frankness, "it is *de rigueur* to be polite to Americans nowadays."



These illustrations of the prevalence of bad manners among the well-born might be paralleled in almost every society; they show what the Spectator had in mind when he set out to put on record these fragmentary impressions: that the study of manners is a serious occupation, that the Spectator has a legitimate place in this busy age, and that whether a man shall be a gentleman or not depends not on his birth but on his character.

THE KOREAN PEOPLE

THE PRODUCT OF A DECAYED CIVILIZATION

BY GEORGE KENNAN

Special Correspondent for The Outlook in the Far East

The first article in this series on Korea and its people appeared in *The Outlook* for October 7 under the title "Korea, a Degenerate State." A third article, dealing with the future of Korea under the leadership of Japan, will follow.—THE EDITORS.

WHEN one lands in Korea, "sizes up" the people as best he can by personal observation, and then seeks to obtain from the foreign residents a comprehensive and trustworthy estimate of Korean character and capacity, he finds himself utterly unable to reconcile or combine the opinions expressed. One missionary informs him that the Koreans "have more of the Anglo-Saxon temperament than can be found in any other Oriental nation," while another declares that they are "utterly unable to think or act in accordance with the age in which they live." One man says that they are "a dignified, trustworthy, and kind-hearted race," while another insists that they are liars, robbers, gamblers, and drunkards, and "have every vice possible to a mild-mannered heathen race, with the single exception of smoking opium." A teacher in Pingyang or Gensan thinks that "they are much superior to the Japanese," while another, in Fusan or Seoul, says that "their habits and manner of life are such as to confirm one in the belief that they have reached the lowest condition possible." When the investigator, in his search for information, finds in the statements of old residents such wide discrepancies and irreconcilable inconsistencies as these, there is nothing for him to do but grub for facts and draw his own conclusions from them. I have tried to do so, with the results herein set forth.

The first impression that the Korean people make upon an impartial and unprejudiced newcomer is strongly and

decidedly unfavorable. In the fantastic and unbecoming dress of the Ming Dynasty, which they all wear, they look so much like clowns in a circus, or minor characters in a comic opera, that it is difficult to take them seriously. The domestic environment and personal habits of the lower classes are filthy and repulsive in the extreme; the moony, expressionless faces of the petty officials and gentlemen of leisure who saunter through the streets fanning themselves or smoking long-stemmed pipes show no signs of character or traces of experience; and the unemployed workingmen, in dirty white cotton jackets and baggy trousers, who lie here and there asleep on the ground with flies crawling over their closed eyelids, do not compare at all favorably with the neat, alert, industrious laborers of Japan. Generally speaking, the whole Korean population seems to be lacking in dignity, intelligence, and force.

As one's field of observation widens so as to take in country as well as town, and to include moral as well as physical and intellectual characteristics, one's first impressions harden and one's bad opinion of the people settles into a conviction. They are not only unattractive and unsympathetic to a Westerner who feels no spiritual or religious interest in them, but they appear more and more to be lazy, dirty, unscrupulous, dishonest, incredibly ignorant, and wholly lacking in the self-respect that comes from a consciousness of individual power and worth. They are not undeveloped savages; they are the rotten product of a

decayed Oriental civilization. It is my intention, in this article, to consider the Korean people in some detail, as one of the most important factors in the problem that Japan is trying to solve.

Approaching the Koreans historically, and inferring their character from that of their ancestors, one would expect to find them in possession at least of good natural ability, and of some of the ripened fruits of discovery and invention. They used money as a medium of exchange more than a thousand years ago; they made, in 1401, the first metal type that were ever used; they had a phonetic alphabet before 1450; they became acquainted with the mariner's compass in 1525; they made an astronomical instrument, which they called a "heaven-measurer," in 1550; they used a mortar with an explosive shell as early as 1592—long before such things were known in Europe; and in that same year they attacked the Japanese invaders with a war-ship which they had plated and protected with iron. Most of these devices and contrivances were of their own invention and manufacture. The Arab geographer Korad-adbeh, who lived in the ninth century, and who was the first Western writer to mention Korea, speaks of nails, saddles, satin, and porcelain, as Korean products; and in the records of the Japanese we find that the latter learned from their more advanced neighbors such arts of civilization as silk-culture and weaving, landscape gardening, flower arrangement, architecture, printing, painting, and music, and obtained from them such manufactured articles as harnesses, brocades, pictures, Satsuma faience, weapons, banners, and flags. Many of these things the Koreans doubtless borrowed from the Chinese; but the essential point is that they had them, made them, or used them, many centuries ago, and must, therefore, have been far more civilized and refined then than they are now.

Exactly how and for what reason the Koreans began to deteriorate, and gradually lost the imperfect but promising civilization which they had, we may never fully know. The crushing of the feudal system before it had a chance to develop probably had something to do with the decay of the more manly virtues;

the system of education which they adopted from China may have exercised a cramping and benumbing influence upon national character; and the selfish and corrupt bureaucratic government under which they lived doubtless repressed originality and initiative, discouraged individual enterprise, and crushed personal liberty; but even after due allowance has been made for all of these adverse conditions and crippling misfortunes, the decline of Korea, in comparison with the simultaneous rise of Japan, seems to be a mysterious and inexplicable phenomenon.

For the purposes of this article the people of Korea may be divided into two classes, viz., first, the "yangbans," or gentry, who rule and enjoy, but who originate nothing and produce nothing; and, second, the coolies, or peasants, who produce all, but who own nothing and enjoy nothing. Both classes have the same vices, but one is in the saddle while the other is under foot. If the coolies were the riders and the yangbans the footmen, the state of affairs would be no better, because neither class has honor enough to rule justly, ability enough to understand modern conditions, or patriotism enough to put country above self. Both have gone down hill together.

1. The yangbans. Mr. Whigham, who is as favorably disposed toward the Koreans as most foreigners, describes the yangban as follows: "Regarding the Korean, in his loose white robes and ridiculous horse-hair hat, with its broad flat brim and ribbons under the chin, and taking into consideration the bovine stare and hanging jaw with its sparse tuft, you would best describe him as a mixture between a Quaker and an amiable goat. Or, from another point of view, he resembles the pale ghost of what a Chinaman was a thousand years ago. He is more set in his ancestor-worship than the Chinese; more Confucianist than Confucius; more stereotyped in his dress than even the blue-skirted Celestial, and belongs to a social structure whose limitations are adamant. If it seems a hopeless task to lift the Chinaman out of his groove, it is a hundred times more difficult to change the habits of the Korean. The Chinaman has so

many good points that it is possible even to defend his civilization against our own. The Korean has absolutely nothing to recommend him save his good nature."

This is perfectly true so far as it goes; but conservatism is not the yangban's worst failing, and with all his good nature he is capable of horrible cruelty and ferocity. Regarding him either as citizen or ruler, his worst vices are selfishness, laziness, untruthfulness, dishonesty, treachery, and greed. If he occupies an official position, he uses it as a means of "squeezing" the unfortunate peasants whose interests he ought to promote; and if he happens to be out of office, he will lie, bribe, or bear false witness in order to secure the dismissal of those who are in, and get a chance to do a little robbing on his own account. In waging factional warfare for ascendancy or power, he uses any weapon that will destroy, regardless of its nature; and in dealing with a dangerous rival he does not hesitate to resort to false arrest, imprisonment, torture, or even murder. He cares nothing for the welfare of his country; he seems incapable of loyalty or fidelity; of everything worth knowing he is as ignorant as an Eskimo; and he is lazy to the marrow of his bones. There are exceptions, of course, but with these I shall deal later.

In a previous article, entitled "A Degenerate State," I have set forth with sufficient fullness, perhaps, the vices of the yangban as a ruler, and I shall therefore confine myself mainly now to his characteristics as a citizen and a man. As a citizen he is pre-eminently a gentleman of leisure. Manual labor is not only distasteful to him, but is regarded by him as dishonorable and degrading. Official position may force him to a languid exercise of his mental faculties, but nothing will compel or induce him to do with his hands anything that another can do for him. He has, as a rule, unlimited command of coolie service, but if reduced to poverty he will become a hanger-on of a more prosperous relative rather than submit to the humiliation and degradation of work. In his attitude toward his womenfolk he is contemptuous or indifferent. He keeps concu-

bines if he can afford to do so, and refers to his wife as "kechip" (female) or "ko-siki" (what-d'-ye-call-her), although she is far more important in the economy of the household than he is, and possesses many of the virtues that he lacks. He is a great stickler for ceremony, and regards "yei," or proper form, as more important than honesty, truthfulness, or patriotism. He may have some education, but, if so, it is confined to Chinese calligraphy and knowledge of the Chinese classics, and is as useless and out of date in nineteenth-century life as catapults and battering-rams would be in nineteenth-century warfare. Occasionally he becomes a doctor, but his attainments as a medical man may be inferred from the fact that his surgery is limited to acupuncture and moxa, while the principal remedies in his pharmacopœia are musk-sac for melancholy, beef's gall for digestion, bear's gall for the liver, cowdung for sores, dragon's teeth for the heart, caterpillars for bronchitis, maggots for delirium, and dried snake-skins for colic. And from the heights of such knowledge as this he looks down with contempt upon the science of the West!

As Mr. Whigham has said, the yangban is intensely obstinate and conservative, and seems to be no more capable of adapting himself to a changed environment than an oyster would be of crawling out of his shell and migrating to another sea-basin across the land. His religion is nominally ancestor-worship, with the Confucian system of ethics as an annex, but this imported form of religious faith seems never to have superseded an earlier and stronger belief in devils, hobgoblins, and malicious spirits of all sorts, who must be bribed, frightened, or appeased. Every town and village has its sorcerers, soothsayers, and spirit mediums, who are employed or consulted by all classes of the population, from the Emperor in his palace to the coolie in his mud hut. In Seoul, before the advent of the Japanese, there are said to have been more than a thousand sorcerers, "mudangs," and shamans. Most of them now have been expelled from the city or driven into hiding, and their implements have been publicly burned in the streets, but they

are still protected in the palace, where, with eunuchs, concubines, and dancing-girls, they enjoy Imperial favor.

The most competent foreign observers in Korea attribute the intellectual degeneration of the yangbans largely to the benumbing and paralyzing effects of Chinese education. The Rev. Mr. Gale, for example, says: "The mystery is that so many bright minds can be content with so low a civilization; and it is certainly due, in some way, to the damaging influence of the Chinese classics. Having inhaled this teaching from childhood, they have gradually lost their natural traits, and have become more and more artificial, ever striving to mortify the man that is, and to put on, for new man, a ghost of antiquity. We aim at the development and preparation of the student in a practical way for the life that is before him, but the Korean has no such thought. He aims to fix or asphyxiate the mind, in order that he may shut the present out and live only in the past. Development is our idea; limitation is his. With us education is an exercise of the faculties in order that the mind may grow; in Korea it is like a foot-bandage, or plaster-of-Paris jacket, for the mind; once fairly put on, all growth and development is at an end." Mr. Hulbert declares that "the Korean youth walks into life backward, waving a tearful adieu to the phantoms of past glories instead of resolutely facing the enemies of present advancement and hailing the advent of better things."

Limitation of education to a mere knowledge of the Chinese classics may explain satisfactorily the intellectual decline of the yangbans, but it does not account for their moral degeneration. Confucius did not teach selfishness, untruthfulness, dishonesty, treachery, and greed, and yet the Korean upper class has acquired in some way all of these vices, while, with the single exception of filial respect, it has learned none of the Confucian virtues.

Idle, ignorant, conceited, superstitious, selfish, greedy, and often cruel, the yangban would seem to be an absolutely impossible person to do anything with or make anything out of, if we did not know that, in rare cases and under exceptional

influences, he has been regenerated and redeemed. Missionary schools, Christian education, and foreign travel have transformed a few of the gentry into intelligent, trustworthy, and patriotic men; and if a few can be uplifted and made over, there is hope for the rest—or at least for the generation that is to come. Yun-Chi-Ho, the present Vice-Minister of Foreign Affairs, is an honest, enlightened, and patriotic official, and there are several more like him. The secretary of the Severance Hospital in Seoul is an educated yangban who is working indefatigably at the preparation of a series of modern text-books on chemistry, pathology, and bacteriology for the use of Korean medical students; and there are a few capable and hard-working Korean mechanics and engineers in the railroad machine-shops at Fusan, in the American gold mine north of Pingyang, and in the electric light and traction works at Seoul. These, and other cases which might be cited, show that while Korean character has been cramped, twisted, and distorted by centuries of repression, bad government, and antiquated instruction, it has not been hopelessly ruined. Something may yet be made of it by mental and moral training. As the Japanese proverb says, "Even an insect an inch long has a quarter of an inch of soul;" and with encouragement and cultivation the fractional soul of the Korean insect may be so developed that it will pervade the whole organism.

Taking the yangbans and officials, however, as they now are, there would seem to be absolutely no hope of them. Even Mr. Hulbert, the editor of the "Korea Review," who is favorably disposed toward the people of the peninsula in general, admits that "the men who would rule well and justly may be counted on the fingers of the hand," and that "there is no hope of good government in Korea by Koreans until the country has secured the benefit of genuine education." It is his belief, as well as that of most of the foreign residents, that the people of Korea, left wholly to themselves, will never rise above their present level, because the ruling class has become hopelessly corrupt, and the

nation, as a whole, has lost the power of self-regeneration. It may be forced into virtue, but it will never turn to virtue of its own accord. It is like a human body in which disease has gone beyond Nature's methods of self-cure. The few Koreans who would accept advice and friendly help in the work of reform are not strong enough to combat the evil influences which center in the palace, and the many, who have the power, are wholly destitute of civic virtue, and want no advice that would interfere with their privileges or lessen their hold upon the people whom they oppress and rob. Their ignorance, selfishness, superstition, and greed are at present invincible.

2. The coolies, or peasants. The Korean coolie shows no signs of diminishing virility or of physical degeneration. He is much stronger than the Japanese of the same class, and considerably taller, but he lacks the islander's enterprise and industry, and probably does less work in a month than the Japanese accomplishes in a week. In the cities and towns, moreover, he is restricted—or restricts himself—to a few kinds of labor, while the Japanese can turn his hand to twenty things, and never waits idly for a particular kind of employment to come to him. If an urban coolie in Korea is a burden-bearer—as most of them are—he loafs or goes to sleep on the ground while he is waiting for somebody to give him a load. If a Japanese coolie finds that burden-bearing ability is not in active demand, he hustles around in search of something else that he can do. You will very seldom see a Japanese idle or asleep in the daytime. Outside of the cities and towns the Korean peasant is a farmer, and, so far as one can judge from the appearance of the cultivated fields along the Seoul-Fusan Railway and in the fertile valley of the Tadong River below Pingyang, he labors with as much industry and diligence as you could expect from a man who knows that everything he can produce over and above a bare subsistence will probably be taken away from him by the strong hand of official power. There is no incentive to work strenuously when there is no security for surplus or savings.

The environment and personal habits

of the Korean peasants are repulsive and disgusting. The clothes of those that I have seen could hardly be pawned for five cents a suit, even when cleaned and disinfected, and the mud huts in which they live are so foul and noisome that they would be shunned by any civilized animal higher than a pig. They seldom wash, have, apparently, no change of garments, and kill the insects in the clothes that they wear by still-hunting with the thumb-nail or by biting all the seams. They are indifferent or insensible to smells, and loaf or smoke in perfect contentment on the edges of drains filled with excrement or garbage. Every now and then they are swept away by thousands in a great epidemic of cholera, due almost wholly to the filthiness of their habits and environment; but, instead of looking to their water supply and cleaning up their premises, they attribute the disease to rats, which produce cramps by crawling up inside their legs and bodies; and they try to frighten away these rats by rubbing the parts affected with cat-skins, and by tacking paper silhouettes of cats on the doors of their houses. Four or five miles east of Seoul, on the right bank of the Han River, there is a little hamlet which bears the name of "Cat," and its inhabitants feel perfectly sure that cholera will never invade it, because the disease-producing rats will not dare to approach a village so called.

The moral character of the Korean peasants is that which might naturally be expected in an ignorant and oppressed people, whose rulers teach them depravity by example, if not by precept, and whose religion lays far more stress upon propitiation of the imps and devils that are supposed to cause the baleful phenomena of the external world than upon the suppression of the vicious impulses and tendencies which originate in the human heart. Every Korean recognizes the necessity of controlling, by threat, bribe, or sacrifice, the malevolent spirits of the mountains, the trees, and the air; but he no more thinks of controlling and disciplining himself than he would think of preventing cholera by obeying the laws of sanitation. He worships his dead ancestors, but it never occurs to

him to adopt their virtues—if they had any—or so to live as to be worthy of respect and religious reverence when he dies and becomes an ancestor himself. Viciousness seems to pay better and give more satisfaction than virtue, and he has no conception of duty either to his ancestors or to his descendants.

According to the Rev. D. L. Gifford, who spent eight years in Korea as a missionary, "Lying" among the Korean people "is universal; stealing is frightfully common; and gambling, in spite of severe punitive laws, is widely practiced. Social vice prevails, and vice that is unspeakable. Patriotism and public spirit are practically undeveloped qualities." This may, perhaps, be too sweeping; but there can be little doubt, I think, that the Koreans, generally, stand very low in the scale of morality and culture. I hesitate to compare them with the San Domingans, because they surpass the latter in natural endowments and capacity; but I do not hesitate to place them below the Tagalogs, Visayans, and the Filipinos generally. A people is, to a great extent, what the government makes it, and the rule of Spain, with all its defects and vices, was more favorable to the development of character than the rule of the Korean emperors and yangbans. The latter not only sapped the prosperity and crushed the spirit of the inferior class, but set it an example of every vice that can take root and flourish in the soil of a decaying Oriental civilization.

To me, personally, the vices of the Korean people—their laziness, untruthfulness, dishonesty, and immorality—are less surprising and less discouraging than their almost incredible ignorance and savagery. Take, for example, the story that Dr. W. B. McGill tells, in a recent number of the "Korea Review," with regard to his observations in Kongju, a prefecture only a hundred miles south of Seoul. He begins by narrating his experience with a band of Korean fanatics who danced themselves into such a frenzy that they had hemorrhages from the lungs, and who believed that the evil went out of them with the flowing blood. He then describes a crowd of boys, who, when he happened to see them, were eat-

ing the carcass of a dead dog, which they had fished out of a sewer and had held over a fire just long enough to singe off the hair. His next experience is summarized by the editor of the "Review" as follows: "One day he was startled by his boy, who came in to say that four men and one woman had just been hanged. The next morning he saw three of the bodies hanging from a willow-tree just outside the town, and two broken ropes to show where the others had hung. The woman and a boy had been cut down during the night. It was said that the woman was a murderess, who had fed her husband with lamprey eels in his rice and so poisoned him. When he was dead, she tore his face off so that he could not be recognized." In his letter to the "Review" Dr. McGill then says: "I went to the prison, and talked through a hole in the door with those inside. Some were thieves and others murderers. There were thirty-seven in all. One of them seemed to show some signs of contrition. He said that he and three others got into a fight on the way home from a funeral, and that one of them was killed. They were all drunk at the time. Most of these thirty-seven were hanged within a week. I know of some forty-five who were hanged within a month. From a distance I witnessed nine of them being hung to a single branch, so close to one another that their faces touched. Two little boys stood near me crying. I asked them what the matter was, and they said, 'That is our father.' Two or three days later these bodies were taken down. Some were thrown into the ditch, and some were half buried, so that a hand, a foot, or a topknot showed above the surface of the ground. The dogs had been helping themselves. In that same place there were many skulls and other portions of the human skeleton. It was said that a few years ago a large number of tonghaks were placed in a group there and a fire built around them. As I was going home, after witnessing the hanging above described, I met an old woman with a grass-hook or sickle in her hand. When I asked her where she was going, she said that she was going to cut down her son, who had just

been hanged. I also met another old woman, and two younger ones with children, who were going for the same purpose. The ajun told me that there were about forty more to be hanged soon. My servant was going along the road at dusk and neared a village. There were nine policemen just behind him. The door of an inn opened, and the first policeman fell pierced by a shot, while the others scattered in all directions. Three thieves had stopped there to eat, and did not propose to be disturbed."

In commenting on this letter from Dr. McGill, Mr. Hulbert, the editor of the "Review," says: "It is no pleasure to record these horrors, but they give us just a glimpse of native life in Korea. The cruelty, the brutality, the cheapness of human life, are appalling; and such things occur not only in Kongju but all over the country."

An American mining engineer, who recently spent some months prospecting for gold in northern Korea, told me that on one of his trips through the interior he came, one afternoon, on a crowd of Koreans who were engaged in some kind of sorcery, or propitiation of evil spirits. They were gathered about a raised platform, on which he noticed an object which seemed to be moving or struggling. Stopping to examine it, he found, to his horror, that it was a young pig, which had been held in boiling water and had then been taken out and put up on the platform to die in slow agony. This torture of living animals had been going on for two or three days, and the mining engineer's indignation was so roused by it that he went to the head man of the village and declared that if it were not stopped he would stop it himself by force. As he was traveling with a strong armed party, he was able to intimidate the Koreans, and finally succeeded in making them suspend the torture and tear down the platform.

Nothing seems to be too wild, fantastic, or preposterous for Korean belief. Some years ago the report was spread throughout the peninsula that the Europeans and Americans were stealing Korean children and boiling them in kettles for food. The circulation of preposterous stories of this kind caused

so much excitement and disorder that it became necessary to quiet the people by means of an Imperial proclamation.

Many of the Korean beliefs have no more superficial plausibility than this one, and are based upon ideas which in a civilized country could hardly be entertained seriously outside of Bedlam. The inhabitants of Pingyang, for example, regard their boat-shaped city as a real boat. At any rate, they have planted big stone posts in the ground at one end of it for the purpose of mooring it, and they will not dig wells within its limits because making holes in the bottom of a boat would sink it.¹ One can hardly comprehend the working of minds which believe that cholera is caused by internal rats and may be checked by frightening the rats away with paper cats, and that a city which happens to be boat-shaped in outline is really a boat and may be scuttled and sunk by digging wells in its bottom.

Of this same sort are many of the beliefs with regard to burial. Koreans pay the greatest possible respect to the spirits of the dead—mourning for them and making offerings to them constantly—and yet they often wrap the bodies of these honored dead in straw mats, put them out in the fields, and allow them to lie rotting in the sun for days or weeks, while the geomancers, or "ground-doctors," are consulting their books and making extensive topographical surveys for the purpose of discovering safe, suitable, and auspicious burial-places. If a grave on a mountainside have no barrier of hill or ridge below it, to dam back and restrain the flow of beneficent spiritual influence from the bodies of deceased relatives, the grave-luck of the family may all run down into the valley and be lost!

When one fixes one's attention exclusively upon the vices of the Koreans, and pictures in imagination their treacherous murders and cruel tortures, the public exposure of human heads on spikes; the tearing asunder of human bodies with bullocks, the sending of bloody fragments of dismembered "trai-

¹ I heard this myself in Pingyang, and it is confirmed by Hulbert and Gale. See the latter's "Korean Sketches," p. 82.

tors" to the provinces by special couriers, the gouging out of human eyes, the torture of helpless animals in the propitiation of evil spirits, the eating of dead dogs picked up in sewers, the clearing out of jails by means of wholesale and indiscriminate executions, and the universal belief in devils, sorcerers, soothsayers, "mudangs," cholera rats, and paper cats, one feels disposed to class the Koreans, morally and intellectually, with the people of Hayti and San Domingo, and to despair of their regeneration. But their case is not absolutely hopeless. As their poverty is the result of oppression and injustice which may be checked and remedied, so their mental and moral condition is due to ignorance and superstition which may be gradually ameliorated by better educational methods and more thorough and adequate training.

Up to the present time the Korean people have had little instruction of any kind, and no modern enlightenment whatever. The Government had no educational department until the Japanese virtually compelled the Emperor to establish one in 1894; and even now there are only fifty primary schools and 3,180 scholars in a country which probably has

a population of 12,000,000.¹ If these few schools gave modern instruction and moral training, they might perhaps be of some use; but they teach little more than reading and writing of the Chinese classics, and have no ameliorating influence upon character.

With a demoralizing inheritance of savage superstitions from a remote Asiatic ancestry, with a corrupt and brutal government to repress every attempt at reform, and with an antiquated system of Chinese training to cramp and fetter all minds that had natural capacity for improvement and growth, the degeneration of the Korean people was almost inevitable. It has now progressed so far as to be beyond the possibility of self-cure, but it may yet be arrested by foreign interference. Japan has finally undertaken to stop the process of decay; remedy the evils of bad government; encourage honesty, industry, and public spirit; and substitute modern enlightenment for the gloomy darkness of semi-barbarism. It is a gigantic experiment, and it may or may not succeed; but we, who are trying a similar experiment in the Philippines, must regard it with the deepest interest and sympathy.

Can the Word of God be Burned?

By Henry Goodwin Smith

A RECENT lesson in the International Sunday-school course bore the title, "Jehoiakim burns the Word of God." It is well to arouse interest, and even to stir up a little excitement, on a drowsy August Sunday, but ought the title of a Sunday-school lesson to raise the query, "Is it true?"

Does the prophecy of Jeremiah, from which the lesson was taken, affirm that the "Word of God" was burnt? Does the Bible warrant the view that the Word of God is inflammable or combustible? Should our Protestant Sunday-school scholars be taught a materialistic and superficial and unscriptural idea of the "Word of God"? It is the purpose of this article to show that the statement "Jehoiakim burns the Word of God" is not based on Scripture, religion, or reason.

The passage in Jeremiah (ch. xxxvi.) makes mention of a "roll of a book," on which, it is said, "Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which he had spoken unto him." Jehoiakim, the king, cut this roll into pieces with a penknife, "and cast it into the fire that was in the brazier, until all the roll was consumed in the fire." According to the narrative, a "roll" was burned, not a Word of God. The distinction is made very clearly between the word or words of Jehovah spoken to the prophet and the parchment roll on

¹I do not include the missionary schools, which have given a modern training to many hundreds of Korean children, nor a few private schools established and supported by individuals. I shall have occasion in my next article to say something of missionary schools, and to show how the success of missionary enterprise, particularly in the northern half of the peninsula, affords great encouragement to all who believe in the possible regeneration of the Korean people.

which these words were written. The Word of God is spiritual, personal, indestructible; the roll, and that alone, is consumed. Baruch reads "in the book the words of Jehovah." The book and the words of Jehovah are distinguishable. We are not told that Baruch read the Word of God as a book. It is said later that the word of Jehovah came again to Jeremiah in a message against Jehoiakim. The statement is, "Thou hast burned this roll." In Hebrew usage this could not read, "Thou hast burned my Word." The narrative in the book of Jeremiah gives no justification for the assertion, "Jehoiakim burns the Word of God." It should be "Jehoiakim burns the roll."

Throughout the Bible the Word of God is represented as the Message of the Living God to living men. Never once is it restricted to the words of a document. In the Old Testament the Word of Jehovah, or the Word of Elohim, was his immediate, personal Voice in the soul of the prophet. The Word of God in the New Testament is the Evangel, the Good News preached in the Spirit by living apostles of the Gospel. In only two passages in the New Testament (Mark vii. 13 and John x. 35) is the conception "Word of God" connected with the Old Testament Scriptures, and neither of these verses requires a documentary interpretation of the phrase.

Moreover, many very important passages forbid the documentary conception of the phrase, Word of God. The Word of God came unto John the Baptist. While Paul was in bondage he rejoiced that the Word of God was not bound. In the Epistle to the Hebrews it is said the worlds were framed by the Word of God. Christian theology centers in a Word made flesh.

Nowhere from Genesis to the Revelation does the expression "Word of God" require the meaning of Bible, or the collection of the Hebrew and Greek Scriptures. The venerable Protestant and Catholic tradition that the Bible alone is the Word of God is utterly unsustained by any statement in the Scriptures themselves. Everywhere in these Scriptures the Word of God is a living, personal Message. Never is it

limited to the letter of an ancient manuscript.

Our Protestant theology is here found to be in a curious plight. It holds as fundamental truth that the Scriptures alone are the Word of God. And, as a logical consequence of this, it holds that all fundamental truth can be proved by Scripture. And yet Scripture, when closely examined, fails absolutely to prove this first fundamental truth that the Scriptures alone are the Word of God, and teaches, on the other hand, that the Word of God includes far more than the letter of the Scriptures.

The "Wee Kirk," that stout little victorious band of Simon-pure Scotch Protestants, has for its Moderator the Rev. Murdo MacQueen. It is reported that he recently declared that the United Free Kirk is an institution which Satan has set up in Scotland to propagate deadly error and heresy and to mutilate and to sap and to undermine and to tear in tatters the Word of God.

The Rev. Murdo MacQueen does not agree, apparently, with the Psalmist that the Word of Jehovah is settled forever in heaven. On this earth, or at any rate in Scotland, it seems to be in a very unsettled and precarious condition.

The Wee Kirk view of the Word of God is interesting, although somewhat hard to define. If it is being mutilated by Satan and the United Free Kirk, it would seem to be some sort of an organic body. But it is also being sapped and undermined. This suggests a fortress, or at least a locality which is insidiously attacked. Yet how can a locality be torn in tatters? Here the perfervid Scotch genius evokes the figure of a war banner blazoned with the insignia of the clan of the Elect. Grouping together these thoughts as far as is possible, it is evident that the Wee Kirk considers that the Word of God is something that can be very easily injured, and is now in extreme jeopardy. It is something so fragile that bad men can work awfu' havoc on it. And yet, strange to say, all this havoc is wrought by theories and assumptions that, they say, are absolutely baseless and untrue! The Wee Kirkers have a wee view of

the Word of God, and an entirely unscriptural view.

But let us not be unjust to them. They have history and Protestant logic to fortify their stubborn consciences. They would lay down life in defense of the Word of God, as they interpret that Word; and yet, they themselves being witnesses, it is a form that they are exceeding zealous for, a material thing, a "roll of a book," which they mistake for the spiritual, eternal Word that shall not return void unto God. In good old Biblical words, they have turned aside to follow an idol—as demonstrably an idol as Dagon or Bel.

One of the ablest of the recent defenses of traditional Protestant theories is the work entitled "The Integrity of Holy Scripture," by the Rev. John Smith, D.D., of Edinburgh. From the fame of this book, which is in all the churches, it would seem that David has appeared, and Higher Criticism has been smitten in the forehead.

Among the sins and errors of modern scholarship, none seems to Dr. John Smith to be greater than this, that on the assumptions of the Critical theory "the Bible is no longer the solitary, immediate unveiling of God." It is pleasant to agree where we may. The assertion, intended as an accusation, is entirely correct, as an assertion. Of course the Bible is not the solitary, immediate unveiling of God, on the Critical hypothesis. Will the opponent of Criticism affirm that which he upbraids Criticism for not affirming? He who affirms that the Bible is the solitary, immediate unveiling of God finds no support in the spirit or the letter of Scripture. There are many statements in the Bible which are inconsistent with that view. The Bible does not sanction the opinion that it, the Bible, as a document, is an immediate unveiling of God. The direct revelation of God, according to the Scriptures, is invariably to a person and not to a parchment.

The Scriptures record many unveilings of God to man's soul. They never limit the unveiling to the record of it. They would contradict themselves if they did. Let us be thankful if Criticism is sending us back from fictitious

dogma about the Bible to the Biblical view of the Bible.

A year or two ago "The Presbyterian" commended very highly an article by a well-known clergyman, and quoted the following words as a "beautiful and striking paragraph:"

It appears, then, that to Jesus Christ the Bible—the Old Testament as we have it—was the one supreme certainty in religion, the one sure light in the dark places of life.

This paragraph may or may not be beautiful, but from the standpoint of stalwart Philadelphia Presbyterian orthodoxy it certainly is "striking," for it is striking straight at the Westminster doctrine of the divinity of Christ. If Christ had divine knowledge, or superhuman knowledge of any sort, how could the letter of the Old Testament be his one sure light and one supreme certainty in religion? He would be standing on a much lower religious plane than the Old Testament worthies if it were so. But apart from the orthodoxy of the matter, on any theory of the person of Christ, the purely humanitarian, for example, is it true that the Old Testament was the one supreme certainty in religion for Jesus? The canonical Gospels give no warrant for such an extraordinary opinion. Jesus set aside the letter of the Old Covenant. He amended its precepts and reversed its dictates. He used its form of words whenever he found forms that embodied his spontaneous thought. He never restrained the fullness and freedom of his own thought by the limitations of Old Testament phraseology. From the Gospel record, especially from the Gospel that bears the name of John, it is clear that the supreme religious certainty in the mind of Jesus was not the letter of the Old Testament Scripture, but the immediate, personal voice of the Father in his soul. This is shown in a score of passages.

One of the most difficult and urgent tasks set before progressive theology to-day is to aid in emancipating our Protestant churches from the historic Protestant dogma that the Bible alone is the Word of God, and to proclaim the glorious, spiritual, Biblical conception of this eternal and ever-present Word.

The Bible is not the only Word of

God, according to its own testimony. Still less does it contain exclusively that Word. The Bible is the great historic Palestinian Word. There have been other true Words, from which we may learn much. There are new Words to-day and there are more Words to come. The Word of God began with the creation of light, not with the first verse of Genesis.

With Luther and John of Saxony, we crave an "Imperishable Word of God." Let us confess boldly that we cannot find it where they did, in the letter of the Scripture. What of that? Our age does not need an infallible text-book to teach us an inspired history, geology, or astronomy. But we have an Imperishable Word of God. We have the ever-speaking Voice. We have the great Message written in the starry heavens, a vaster Message than man in past genera-

tions ever heard. We have the Message of human history, the record of struggle and progress through long myriads of years, far grander and more hopeful than that contained in the little genealogies of Genesis. We have the ever-present Spirit which speaks essentially the same word that was spoken in the days of Isaiah and of Jesus.

We can no longer focalize our faith on the letter of Scripture. Let us thank God for that. The true basis for faith is not the Bible, it is God himself, personally and immediately known. And this is what the Bible itself tells us over and over again.

Let the long centuries drop their heavy curtain

O'er scenes of an impenetrable age.

Thy life with us, Thy life in us, is certain;

It rests upon no reading of a page.

The legend fades upon the Syrian scroll,
Thy living Word inspires the living soul.

The Visiting Nurse and the Nurses' Settlement

By Mary Buell Sayles

PROBABLY no other philanthropic worker makes so direct an appeal alike to rich and to poor as does the visiting nurse. There is no gainsaying physical needs. The family to whom she comes in time of sickness is almost sure to receive the nurse with thankfulness and appreciation; and the hard-headed business man to whom appeal is made for the support of her work is readily convinced that definite and tangible results will follow the investment of funds for her equipment and maintenance.

While to "visit the sick" has always been an enjoined part of the religious man's duty, and has been practiced by bodies of men and by individuals for many centuries, it is only within the last half-century, since the profession of nursing has become an essential part of our civilization, that the visiting nurse as we know her has come into being. Even to-day the ideals toward which she strives in her work are by no means always the same. Broadly speaking,

there are two leading conceptions of her function which underlie what we may call the two schools of visiting nursing.

The first and older of these two conceptions is that of the nurse as the doctor's assistant, who may or may not accompany him on his rounds, but whose sole function is to carry out in each case his specific directions. The second conception makes the nurse responsible, not only for following the physician's orders, but for giving to each patient care closely approaching what he would receive in a first-class hospital. Thus—to illustrate by an example typical of many known to have occurred—suppose the case of a patient suffering from rheumatism. A public dispensary physician is called in, prescribes, and sends the dispensary nurse to give certain specified local treatment. This she faithfully does; but suppose she finds that the patient has been confined for weeks to her bed, with no one to change or air the bedding, bathe her properly, or comb her hair. Still, acting as doctor's assistant

the nurse cannot take time to minister to the patient's general needs, but, having carried out the physician's instructions, must hasten on to attend to other cases. When one learns that upwards of fifteen—indeed, in some cases, upwards of thirty—visits constitute the ideal day's work for nurses of this school, it is at once apparent how brief a time must be spent upon each case.

What does the nurse of the second school do under the circumstances we have supposed? The physician's instructions are of course followed by her as carefully as by her sister nurse; but this is not all. She airs the room, makes up the bed with fresh sheets—supplying these, if need be, from the store placed at her disposal by the organization which stands behind her; she gives the patient a complete bath, puts clean garments upon her, and gently combs out and arranges her matted hair. Day after day she continues this bathing and attention to the patient's general well-being, greatly alleviating her sufferings, and furnishing by the way valuable lessons in cleanliness and methods of nursing to members of the family and friendly neighbors. None of us who have watched the ministrations of a trained nurse in a well-to-do private family or a hospital ward will be surprised when, on inspecting the daily record of a visiting nurse of this type, we find that it shows but eight or ten visits, as over against the fifteen or twenty made by the nurse of the other school.

When, about thirteen years ago, Miss Lillian D. Wald, a graduate of the New York Hospital, went with one other trained nurse to live in a Jefferson Street tenement, nurses of the older school were already doing good work in various of the poorer sections of New York. Miss Wald, however, formed connections with no previously existing organization, but set herself to study the problem of visiting nursing in her own way. From that first state of almost desperate discouragement into which one is inevitably plunged on being brought face to face with conditions in the homes of the very poor, she gradually fought her way to two convictions. In the first place, on the medical side, she came

to believe that many cases of sickness could be treated at home quite as successfully as in a hospital, provided proper nursing were at hand to supplement the physician's care; while in the second place, on the social side, she became convinced that there were often the weightiest reasons why the sick person should be kept at home. Here, for example, is the case of a pneumonia patient, a child, whose father has just returned from a prolonged drunken revel. The home is of the poorest, the family resources absolutely exhausted; is it not evident that this is properly a hospital case? So, at first glance, Miss Wald judged it; but, looking closer, she found that the father loved his child and was filled with repentance and grief at his inability to give her proper care at this juncture. Should she be taken from him, thus removing all further responsibility from his shoulders? Instead, Miss Wald determined to supply the needs of the child and nurse her through the illness at home, where the father should realize to the full his failure, and at the same time should do his share in caring for her. The case was brought to a successful conclusion, the father sitting up night after night to follow out the instructions of physician and nurse. How ineffectual would be the brief and oftentimes hardly more than directory visits of a nurse of the older school in such a case!—or where, again, the mother of a family lay for weeks prostrate, with only little children, and a tired husband coming home from work late at night, to carry out directions as to bathing and diet. It was not long before Miss Wald became convinced that there was a great and as yet little explored field of usefulness in visiting nursing; and, yielding herself to the passion for thoroughness which had been intensified by her hospital training, she set herself to solve the problem. The result of her labors and experiments, the Nurses' Settlement, with headquarters on Henry Street and a system of district nursing which covers most of Manhattan, is to-day, in the opinion of advanced philanthropists and physicians, the vanguard of the visiting nurses' movement—a pattern in accordance with which workers along this line in other cities

will do well to shape their endeavors. It is therefore appropriate that in any study of visiting nursing the methods of the Nurses' Settlement and the results there achieved should be dwelt upon at length.

If, first of all, we glance at the origin of the Nurses' Settlement, we perceive at once that its founders approached their problem from a different standpoint from that usually taken by the visiting nurse. When Miss Wald and Miss Brewster moved into their little top-floor tenement, they were not connected with any hospital, dispensary, or private physician. They simply permitted it to become known in the vicinity that their services were at the disposal of any of their neighbors who might need them. At first calls came almost wholly from families in which there was sickness. In each case the nurse at once established relations with the physician, if one were already in attendance, and, if not, called one in. Sometimes hospital treatment appeared necessary, and the nurse arranged for it. Often, among the very poor, bedding and other comforts were sorely needed, and these needs the nurses supplied from stores placed at their disposal by well-to-do friends. Gradually and surely the nurses came to be known and trusted by their neighbors as genuine friends of working people—friends who drew back from contact with no conditions, however sordid and ugly, who were glad to place their training and skill at the service of all who had need of them, whose minds and hearts were too full of interest, of sympathy, of zeal for practical work, to leave room for a consciousness of social differences based on unessentials. Gradually, too, the nurses' work came to be appreciated by the physicians of the neighborhood and by those in charge of the various hospitals. Whereas at first practically all calls came from the families in which there was sickness, a steadily increasing number of cases was referred by physicians who were eager to secure the help of such highly trained assistants.

Before two years had passed the volume of work had increased to a point where larger quarters and more workers were urgently needed; and at the same time the opportunities for a broader

social work in the neighborhood had so impressed themselves on Miss Wald that an increase in the equipment of the nurses' work alone could no longer satisfy her. For she had come to be interested not alone in the bodily ailments of her neighbors, but in their entire environment—physical, social, and spiritual—in their occupations, often exhausting and wearing almost beyond endurance, in their crowded tenement-house homes, in their scanty opportunities for education and recreation; and, through these, in present methods of governmental control and future possibilities in the way of legal restriction and supervision and of beneficial social activity. Without knowledge of this sort she felt that no nurse could deal intelligently with the many problems which confronted her in the families in which she nursed. Thus, if unsanitary conditions threatening to health existed in the tenement-house, in a neighboring factory, or in the street, a nurse unacquainted with the health ordinances and tenement-house laws would be as helpless as the most ignorant tenant; if the financial situation of a family seemed desperate, she might be prompted by sympathy to find work for the little twelve-year-old son, not knowing that she was assisting in the violation of the child-labor law; if appeal was made to her for direction in seeking charitable aid, she might, if ignorant of the system of organized charity in the city, send a weary Jewish mother and child to the office of the Charity Organization Society, when she should refer them directly to the United Hebrew Charities.

Since the Nurses' Settlement took possession, ten years ago, of the house at No. 265 Henry Street, this broader ideal has been held steadily before the residents. The house, with others in the vicinity which have since been occupied, has been from the first a gathering-place for the neighborhood; the nurses have met and entertained their neighbors, have conducted clubs of young people—though the bulk of club and class work has been done by non-residents—and have been brought frequently into contact with workers in other fields of philanthropic and social endeavor.

Turning now from origins and under-

lying ideas to accomplishments, it will be of interest to review briefly the methods and practical results of the nurses' work to-day. Nineteen district nurses and one head nurse are now at work, the force having been increased by three within the last year.

Below One Hundred and Twenty-fifth Street the city is divided into districts varying in size as the demands of the neighborhood are light or heavy. About half the nurses live in the outlying districts, either in settlements or in the branch house of the Nurses' Settlement on Seventy-eighth Street. The other nurses occupy the house at 299 Henry Street, and all have their headquarters in the front basement room at 265 Henry Street. It was of this room, with its well-stocked cupboards full of medical and surgical supplies of all sorts, that a Johns Hopkins medical graduate once said to me, "It is as beautiful in its way as a Hopkins ward." From this room the nurses start out in the morning on their various rounds, equipped each with a bag made especially for the purpose, and a model of lightness and capaciousness. It contains, in small compass, a supply of cleansing solutions, disinfectants, cathartics, and stimulants, together with such specific tablets, ointments, etc., as may have been ordered by the physician for the patients to be visited during the day; some eight different materials for use in bandaging and dressing wounds; soap, nail-brush, and towels for the nurse's use; a half-dozen instruments, spatula, surgical shears, and three thermometers, together with stationery, bedside notes to be filled out for the doctors, pencil, etc. These bags are kept constantly replenished from the general store, which also includes a large variety of special appliances, such as ice-bags, bed-rests, roller chairs, and rubber goods of all kinds, and a stock of sheets, wrappers, baby clothing, etc., some to be loaned and some to be given away.

What has this corps of nurses, thus equipped, accomplished during the past year?

In the first place, during 1904, 4,501 different patients were visited. Of these cases, 2,108, or 46 per cent., were

brought to the attention of the nurses by members of the family of the sick person; 1,160, or over 25.7 per cent., were referred to them by physicians; 603 were brought to their attention by the Good Samaritan Dispensary, and 630 by charitable agencies. In connection with these 4,501 cases, 35,035 nursing visits were paid and 3,524 convalescent visits—visits, that is, made after the termination of a case, in order to keep in touch with the family or to give needed advice and encouragement. In addition, 21,869 so-called "first aid" treatments were given—mostly minor surgical dressings, for which patients come to the "first aid" room at the Settlement, where one nurse spends her entire time in this work, or to the headquarters of the nurses in the outlying districts, who carry on indoor as well as outdoor work.

Of special interest to members of the medical profession is the classification of cases according to diagnosis. For 1904 it stands as follows:

Unclassified medical.....	1,393
" surgical.....	548
Pneumonia.....	809
Gynecological.....	193
Typhoid.....	174
Burns.....	175
Contagious.....	178
Rheumatism.....	177
Meningitis.....	123
Tuberculosis.....	78
Cardiac.....	160
Ulcers.....	112
Obstetrical with complications.....	149
La grippe.....	87
Eye.....	65
Skin.....	42
Alcoholism.....	5
No illness.....	33
	4,501

Figures as to the final disposition of cases are no less interesting. Of the 4,501 cases, 2,375 were dismissed as cured; 609 were placed in hospitals; 502 were turned over to the dispensaries for treatment; 128 were given into the care of special nurses, and 95 were referred to the Board of Health; 361 cases were not taken up, 250 patients died, and 181 unfinished cases were carried over into 1905. Mention should be made, in this connection, of the convalescent home in the country maintained by the

Settlement, which has aided to final recovery many of the patients cared for by the district nurses.

The administration of the nurses' work has been reduced to a system which for completeness and simplicity compares favorably with that of an up-to-date business office. A card catalogue of all cases is kept, the cases under treatment and those which have been dismissed being separately filed. On each card is recorded, first of all, the patient's name (the file being arranged alphabetically on this basis), then his address, his age and occupation, the dates of the first and of the last visits paid him, the diagnosis of the case and the result, the name of the person who reported the case, the name of the physician in charge and that of the attending nurse. The catalogue thus evidently serves two ends—it is the quickest possible means of practical reference whereby the entire history of the case can be looked up in a few moments, and it is a valuable storehouse of statistical data.

The information given on the cards is supplemented by fuller details on the daily record sheets, made out at the close of each day from the records kept by the various nurses in their individual field note-books. On these sheets are entered, in separate columns, in the order visited, the names and addresses of all patients attended during the day, with the time spent in caring for each, and, briefly summarized, a statement of the condition of the patient and of the work done—as “complete alcohol bath given,” “ulcers dressed,” or the like. It is thus evident that to trace the complete history of any case it is necessary to know only the patient's name; for the date of the first visit can be obtained from the record card, and the account of each visit thereafter made looked up in the daily reports of the attending nurse.

A study of these daily reports will assure any one, however little technical knowledge he may bring to the examination, of at least one characteristic of the nurses' work—its thoroughness. Nurses spend frequently an hour and a half and upwards on a single visit; recurrent visits, always two, sometimes three in a day, are made in serious cases;

and while night nursing is never undertaken by the visiting nurses on account of obvious limitations of physical strength, the services of other nurses are frequently secured where needs are imperative. In such cases, as for the regular visits of the district nurse, patients are encouraged to pay a small fee where they are financially able to do so; otherwise, the Settlement funds meet all expenses, except where nurses volunteer their services on special occasions.

Certain distinctions between the different classes of patients treated should perhaps be made somewhat clearer. The families visited are by no means all of the same economic grade. There are, of course, the very poor, who cannot afford to pay either doctor or nurse; but there is also a large class who have a membership in some lodge or benefit society, which entitles them to the services of a private physician; and there are others who can afford to pay for a physician and possibly a night nurse, but cannot meet the expense of a full-time trained nurse. Members of these two last-named classes are glad to secure the services of a visiting nurse by paying a fee of from ten to twenty-five cents per visit; only patients of the first class are, strictly speaking, charitable cases.

Other and more indirect results, of great value to the tenement dwellers of the city, have followed upon Miss Wald's experiment. Of these may be mentioned the department of nursing established within the last few years by the Board of Health, including the nursing of contagious cases and the nursing of public school children, both of which undertakings are under the direction of a nurse formerly connected with the Nurses' Settlement. The first of these now relieves the Nurses' Settlement of one class of cases with which it used to deal, for the Board of Health has at work a corps of nurses who respond to calls for assistance in any family where there is contagious disease—there being separate “scarlet fever nurses,” “typhoid nurses,” “measles nurses,” etc. The second undertaking has been the means of greatly regularizing school attendance among the children of the poor; for whereas the verdict of an examining

physician that a school child was afflicted with a communicable disease—as of the eyes or scalp—formerly meant that such a child would be indefinitely excluded from school, without assuring to it any medical or nursing care, or preventing it from associating with other children after school hours, such a verdict now means that the child will be visited in its home by a nurse, who will administer proper treatment and continue her oversight until the child can safely return to school.

Two other points may well be touched upon in closing. The first is the significance of the Nurses' Settlement as a partial solution of the vast problems confronting the administrators of medical charities in our large cities. The overcrowded condition of New York hospitals, resulting from inadequate funds, and inevitably leading to unsatisfactory treatment of patients, has been much dwelt upon during the past year. Reference has already been made in this article to Miss Wald's conviction that many cases of illness among the poor which now go to hospitals can be as successfully treated in the home, where the physician's efforts are supplemented by those of a visiting nurse. This proposition the work of the Nurses' Settlement may fairly be said to have proved. It is, therefore, Miss Wald believes, by the development of the work of district nursing that the hospitals may best be relieved of the excessive demands now made upon them. To what extent

this would prove to be the case only the most careful study of comparative statistics—a study hardly possible for the layman—can reveal. On its face it appears a reasonable view, and one which certainly deserves investigation.

The second point which I wish to dwell upon relates to the general social, as distinguished from the professional, side of the Settlement's work—or, better, to the relation between the two, which constitutes a feature peculiar to this Settlement and distinguishing it sharply from most other settlements with which I am acquainted. The residents have here what settlement residents generally most sadly lack—a definite organic relation to the life of the neighborhood in which they live. They are known first of all as professional nurses, with duties of a perfectly definite and tangible character, regularly and systematically performed. Their other work as club leaders, teachers, or social entertainers is a natural outgrowth of these professional relations, is free from the suspicion of condescension, and rests upon a sound basis of neighborhood ties. The democratic social ideal which so many earnest people are nowadays striving after sometimes seems hopelessly out of reach; but if it is ever attained, it will surely be by developing common interests to a point where the effort involved in bringing into social relations long-sundered groups will no longer be obvious to either.

The American College Girl

By a European University Woman

AT that moment of subtle and wonderful transformation when brilliant girlhood melts into womanhood, a girl is as a gentle stem from which two similar flowers may be developed, according to the disposition of the ground and the care and influence of the gardener—either the brilliant and stiff amaranthus in its aggressive rigidity, or the soft, deep-scented flower of the clover. The American stem is all right. It is consequently a question of how it can be molded by this influence which

is apt to show later on—that is, how the American girl student becomes a woman, and whether, from the effective, glittering thing she is trained to be, she will be able to be made into a woman, as the sweet tradition of ages would suggest and the swiftly moving times seem to place in doubt, humble, noble, and subdued. For woman's mission is not to be proud herself, but rather to make others proud of her. It is all right to see a girl independent, energetic, buoyant, determined. But this is not all

that we need, and that the Nation needs. There is more call for the traditional than for the advanced feminine type in this busy, teeming world of ours, which needs assuredly more of a restful than of a stimulating influence. It cries out, in the daily tumult and turmoil of life, to the soft-hearted woman rather than to the clear-minded; it craves the firm but merciful influence of the one whose lips open freely in sweet words and smiles, and do not work as a patent lock with an aggressive snap. Now, the intellectual atmosphere which is provided for girls in this country too often seems to steer an opposite course. There is in the life of the present American girl student, who is the American woman of to-morrow, too much missionary work of both intellectual and religious character, too much so-called Christian work, too much useless excitement over humanitarian pursuits which are apt to make distant molehills look like mountains and vice versa, so that minding the business of the heathen Chinese becomes far more attractive to many women than minding their own. Working for distant aims and raising an interest in the affairs of the antipodes is harmless enough theoretically, but is worse than absurd, culpable in practice, while the first duty of woman is to the men, women, and children of her own nation—that is, to those of her immediate circle. Of thousands and millions of such circles the nation is made, and no good woman ought to feel the desire of overstepping the really magic circle of humanity which is inclosed by a wedding-ring. That is why the greatness of nations has been said so many times to depend on women. And although the women of America may, indeed do, claim as theirs the greatness of their Nation, let us remember that America's present greatness is due to her men.

Young American womanhood is too often led to believe that the acme of woman's happiness, and woman's duty even, lies in what is called "to be in touch with the outside world." So that many girls, even when they would rather have stayed at home and been "merely girls," have felt it their moral duty to go to college, get an education and raise an

interest in a lot of things which are at best to the true woman only an acquired taste; and through a false sense of duty are developed into the artificial flower of the amaranthus rather than into the natural flower of the clover. The average atmosphere of such education tends too much to impress upon women the fact that they, merely because they are American women, are able to do everything in the world better than any one else—to run the paper better than the editor, the ship better than the captain, the engine better than the engineer; the Nation, forsooth, better than the President. Everything, subtly and unconsciously perhaps, tends to foster conceit, pride, superiority, while for woman the *mot d'ordre* ought to be submission, devotion, self-effacement. It seems as if the whole intellectual feminine world were crying out to the girls that they are too good for the men—the very men who make themselves slaves to make them queens—that an interest in art, in mission work, in the school-house, in social problems, in bacteriology or the Eastern problem, in anything and everything but the right thing, is the best to be had in life and the highest to which they may aspire to be called. We all remember how some years ago the public parks and the woods were flooded with women who had suddenly evinced some overwhelming interest in birds. The birds are there still now; where is the interest? Truly, the intellectual fad is one of the most dangerous and absurd results of this false intellectual life, which proceeds from the general superficiality of woman's culture, and the gregarious and analytical tendency of her mind. And while this mistaken intellectuality is deplorably small and inconclusive when viewed by the light of the intellectual world at large and its achievements, the American woman's reliance in the excellence of her own achievements is too great. The trouble is with the teachers no less than with the students, if so much second-rate, second-hand, and superficial scholarship obtains here. While we see primary or high school teachers, women without a degree and without any brilliant original work to back them, push into college positions, and get advance-

ments on the strength of "having been there so many years," we cannot indulge in fond hopes *re* public education throughout the country. Let more men and fewer women into the girls' college faculties. It is hard to understand, at least until you have lived in the midst of men's work and breathed the breath of men's activity, how necessary it is that woman's education should not be formed exclusively by women. Girls have naturally the woman's standpoint in themselves and around them in their classmates and friends; that is quite a good deal. Let them have the standpoint of men, and let the synthetical habit and judgment of man's mind control and counteract the feminine quality of their work. The memory of the American girl student, for instance, runs too much to words and to the habit of recitation from a certain text. She also studies chiefly because she is expected to recite—an attitude of mind wholly too childish and mechanical for a serious student, and yet characteristic of woman's work. What the girl student needs is a training that leads her toward the wider and deeper appreciation of facts and items of knowledge; what she lacks is the more general idea, the broad substratum of culture and information, the enlivening spirit of scholarship. Her attention to the precision of details ought to be called upon only in the second instance. But then, again, how can the poor student grasp the synthesis, if the teacher herself does not know the way to it? How can she be expected to command extended and original views, when the teacher carefully prepares her lesson over some text-book before going to recitation, and plods her way only a few feet ahead of that of the student?

There is a too popular prejudice in education that the teacher who takes greater pains with her work is the one who does best work. Nothing of the kind—at least in the world of advanced scholarship. Such a rule is not always good even for the student—never for the teacher. In the teacher's case the pains was to be taken while she was a student, and must not appear in her work as a teacher. You remember the story of the German princeling for whom a great

artist completed a sketch in about twenty-four hours, asking, however, several thousands for it. The prince having expressed his astonishment, "My lord," quoth the artist, "pray consider that it has taken me twenty-four years of training to produce such work in twenty-four hours." The princeling paid.

And there is something in the witty artist's answer which ought to be deeply meditated upon by all trustees of educational institutions in the country. The teacher who has to learn her lesson just before she teaches it ought to go for good and learn some more. For only when she is entirely satisfactory can we set to work upon the student. When a business plant does not prosper, we do not dismiss the office-boy; we see what's the trouble with the head man first.

On the other side, let us discriminate clearly between the kind of thing that we want to eliminate and the one that we want to emphasize. The kind of culture that woman is apt to get now is the worst thing that she possibly could be burdened with. If a woman knows very much, she will readily find poise, and revert by natural reactions to the primeval truths of the womanly soul. If, however, she knows only enough to be conscious of it, then she slips into the conviction that she knows it all, and there comes the trouble. And she never will acknowledge it, which makes the trouble worse. The superficially learned woman stops at the stage of artifice. The deeply learned woman returns to the natural essence of simplicity through the very essence of art. If the intellectual woman is a necessity of our times, let her be absolutely and perfectly such; she will only be the more womanly for it. But we certainly will not reach this ideal result by our present methods. So far as college education is concerned, I doubt whether it is well to inclose a girl student, through four years of her life, in the narrow circle of an academic village, which remains no less a village even if it is within or near a large city—the worse when farther removed—and which generally comes as short of scholarly seclusion as it does of real life. Anyhow, there ought to be more time given up to study in the ideal education

of the girl student. Study, the only reason for the pretense of seclusion, ought to be made so absorbing and entertaining as to diminish, rather than foster, the taste for the kind of social events that are fashionable in college life, and are not even useful in affording experience for later real social life, since the social rules and manners of the college are apt to appear childish or priggish when brought to the test of the real thing. Study ought also to be so austere and noble as to assume the sanctity of religion. And the girl who, in good faith, believes that attendance at a prayer-meeting is a good excuse for a plea of "not prepared" the next day ought to know, or to be taught, that it is not fair to her own moral personality, any more than to the dignity of religious feeling, to go and pray to God at the expense of her duty. The girls' college, as it is, seems to waver between scholarship and domesticity, and, of course, comes short of both. If it must be scholarly, let it be absolutely such, after the European system of university training; if it must remain within the limits of domesticity, then let it drop the pretense of scholarship while emphasizing the substance of education. And let us state frankly what it is and what we want it to be, and remember that, as it is, it only achieves results which three-fifths of the students would achieve better and more satisfactorily by staying in their own homes.

In either case, teach the girl that her duty is to be a "mere girl" first, and then, if necessary, a scholar, or a missionary, or a walking encyclopædia, and so forth. Let her strike the real road first (if she wants to explore the side paths she can do so later), and don't put her to the risk of losing sight of the road altogether, or to the trouble and danger of having to seek it—and may she get there after all!—through the thorns and brambles of the "higher education." Teach her that the supreme happiness and the supreme blessedness of life lie

not in having what are commonly called broader interests, and in poking about conceitedly in the world's doings and proceedings. The business of the world is the business of men, and woman's attempts at it (if she only knew it) are as ludicrous as and more grotesque than, to the true woman, are the attempts of men in nursery and housekeeping; for the really intelligent woman the broader interests are those which cluster in the narrowest circle around her heart and home; whatever amount of intelligence a woman may attain, it is to herself and to the nation and to the world, at best, as the orchid is among the flowers—decorative but abnormal and generally sterile.

There is too much of a tendency, in the present education of the American girl, to make an orchid of her (needless to say that the satisfactory specimen of even this is but rarely obtained). All that the girl student sees and hears seems to lead her apart from the main road of simpler womanhood: the superficial culture; the so-called refinement and the fussy daintiness of life; the false financial and intellectual superiority; the absurdly exaggerated and ludicrously erroneous idea of the superiority of woman to man. A type of girl "out of her class" is too often elaborated and turned out to face the world without any joy to give, or, except that of a petty pride, to receive. Let the girl understand that there is something else in life beyond the opinions of intellectual unmarried women who impress upon her the advantages of the "higher education," the "uplifting and broadening influences," the "mental opportunities," and similar *loci communes* of sour-grape rhetorics, which we hear too often in this country coupled with the statement, which would be sinful and impious were it not above all hopelessly idiotic, that a woman "needs an intellectual life of her own and cannot be expected to give up all her personality to husband and children."

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Alfred, Lord Tennyson: A Memoir by his Son. The Macmillan Co., New York. 5¾×9¾ in. 551 pages.

A new edition in one volume of the best life of the poet and one of the most important biographies published in recent years.

At the Emperor's Wish: A Tale of New Japan. By Oscar King Davis. D. Appleton & Co., New York. 5×7¾ in. 149 pages. \$1.25.

Bible Beautiful (The): A History of Biblical Art. By Estelle M. Hurl. L. C. Page & Co., Boston. 5×7¾ in. 335 pages. \$2, net.

Reserved for later notice.

Chimes (The). By Charles Dickens. (The Thumb Nail Series.) The Century Co., New York. 2½×5¼ in. 240 pages. \$1.

Cicero in Maine and Other Essays. By Martha Baker Dunn. Houghton, Mifflin & Co., Boston. 4¾×7¾ in. 280 pages. \$1.25, net.

The penetrating wit and graceful phrase of the occasional essays by this author in the "Atlantic" make a volume from her pen very welcome. Thorough comprehension of the value of a sound, sensible, and cultivated up-bringing for young people, added to clear-sighted judgment of present conditions and the mellowing glow of good reading spread over all, make an enviable equipment for a writer. All these are evident, and one smiles or sighs over the mingled humor and pathos of these brilliant reminiscences—matching them with one's own memories. A New England girl who went to the high school long enough ago to find Latin grammar a delight and a subject for heated argument, or "Paley's Evidences" the basis of the statement of individual youthful opinion in class, was a happy girl. No one could doubt it after reading these delightful sketches of that period. With caustic touch she punctures the painful modern "study of literature," and pleads for the right of individual taste, quite apart from parlor lecture criticism and "outline studies." As an "ex-school committewoman" and in the essay on "Education" she defends the rights of the teachers and deplores the modern view that the chief end of man is to secure the largest possible income in the shortest possible time. One is tempted to quote lavishly, but we must be content with one paragraph characteristic of the spirit and style of the author:

It was the Puritan conscience, we are told, which "put rock foundations under this Republic;" in the minds of some old-fashioned people the belief still obtains that courage and loyalty and self-control and self-sacrifice lie at the foundation of both national and individual character, and that the nation or the individual who forsakes these ideals will, in spite of all the opportunities and training of schools and colleges and universities, remain radically uneducated.

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Counsels of a Worldly Godmother. By Persis Mather. Houghton, Mifflin & Co., Boston. 5×7½ in. 305 pages. \$1.50.

A series of bright letters dealing with the events and opinions of modern social life from a thoroughly and avowedly worldly standpoint. There are many keen thrusts at the self-absorption, the bad manners and worse carriage of the young men and women of to-day; and yet there is frank recognition of the good. Mrs. Mather illustrates her advice by pungent anecdotes, and while she never appeals to a particularly high motive or sets up a lofty ideal, the common sense and the sparkle of her curtain lectures may attract notice when more serious writing would fail.

Creed of Christ (The). John Lane, New York. 4¾×7¾ in. 220 pages. \$1.25, net.

Reserved for later notice.

Criticism of the Fourth Gospel (The): Eight Lectures on the Morse Foundation, Delivered in the Union Seminary, New York, in October and November, 1904. By William Sanday, D.D., LL.D., Litt.D. Charles Scribner's Sons, New York. 5½×8¾ in. 268 pages. \$1.75, net.

Reserved for later notice.

Daughter of the Rich and Her Friends (A). By M. E. Waller. (New Edition.) Illustrated. Little, Brown & Co., Boston. 5¾×7¾ in. 349 pages. \$1.50.

Days of His Flesh (The). By Rev. David Smith, M.A. A. C. Armstrong & Son, New York. 6×9 in. 549 pages.

Another added to the already many "Lives of Christ." Its style is simple. It throws some light on incidents in the life of Christ from portrayal of Jewish habits of life and thought. It accompanies the words of Jesus with some interpretation, but not with exhortation. It is free from scholasticism on the one hand and from ecclesiastical pietism on the other. It adds little or nothing to the reader's knowledge if the reader is at all familiar with previous "Lives of Christ." We find in it no indication of special spiritual insight, such as gives peculiar charm to the Life of Christ by Mr. Beecher, nor of that literary charm which makes Renan's remarkable narrative as fascinating as it is untrustworthy. Theoretically, the spirit of the writer might be defined as that of a broad-minded and free-minded evangelical.

Jack and Jill. Under the Lilacs. By Louisa M. Alcott. Illustrated. Little, Brown & Co., Boston. 5¾×8 in. \$2 per volume.

These two volumes complete the series of Miss Alcott's stories which these publishers have been issuing in a new illustrated edition; the first is a portrayal of home and school life in a New England village, full of Miss

Alcott's unconventional good spirits; the other, the story of Ben Brown and his performing dog Sancho, who escaped from a circus and found a home in the old house under the lilacs.

Jungle Trails and Jungle People. By Caspar Whitney. Illustrated. Charles Scribner's Sons, New York. $5\frac{1}{2} \times 8\frac{3}{4}$ in. 310 pages. \$3, net. Reserved for later notice.

Lancelot and Elaine. By Alfred Tennyson. Edited by Louise Pound, Ph.D. American School Supply Co., Lincoln, Neb. $4\frac{1}{2} \times 6\frac{1}{2}$ in. 80 pages. 10c.

Lectures on the Relation between Law and Public Opinion in England During the Nineteenth Century. By A. V. Dicey, K.C., B.C.L. The Macmillan Co., New York. $5\frac{1}{2} \times 9$ in. 503 pages. \$3.

Reserved for later notice.

Life's Noble Penalties. By George H. Morrison, M.A. The American Tract Society, New York. $4\frac{1}{4} \times 7\frac{1}{2}$ in. 63 pages. 35c.

Lonely O'Malley. By Arthur Stringer. Illustrated. Houghton, Mifflin & Co., Boston. $4\frac{3}{4} \times 7\frac{1}{2}$ in. 383 pages. \$1.50.

The story of a real boy, who knows all the secrets of trap-making, and depends upon a vivid imagination for his games. Shunned at first by others of his age, when he comes a stranger to town, he wins his place as a leader by fighting the bully and conducting a wonderful pirate cruise.

Lost Treasure Cave (The). By Everett McNeil. Illustrated. E. P. Dutton & Co., New York. $5\frac{1}{2} \times 8\frac{1}{4}$ in. 352 pages. \$1.50.

Makers of English Fiction (The). By W. J. Dawson. The Fleming H. Revell Co., New York. $5\frac{1}{2} \times 8\frac{1}{2}$ in. 316 pages. \$1.50, net.

Dr. Munger observed, more than twenty years ago, that "the present restlessness in the world of theological thought is due largely to the fact that the teachings of literature have prevailed over the teachings of the systems of theology." That such a book as this is from the pen of a distinguished evangelist witnesses to the modifying effect of the humanistic literary spirit upon the logical rigor of those ancient systems. Beginning with Defoe, "the father of English fiction," Dr. Dawson devotes an average score of pages to each in the front rank of British novelists, concluding with Stevenson. In a brief glance at American novelists, he recognizes two, Hawthorne and Poe, as "the only writers whose contributions to fiction have unique value and distinction." The late Professor Price, in a Phi Beta Kappa address, questioned the right of novels as a class to be accounted as literature, a doubt fairly justified by the general output nowadays, but not affecting the masters who engage Dr. Dawson's attention. His treatment of them is the discussion of artists by an artist. Here, for instance, is his pithy characterization of Thomas Hardy: "He is, in effect, a man of science turned dramatist, a mathematician dealing with dramatic and poetic material." Readers of literary taste into whose hands Dr. Dawson's book may fall will be likely to say, "I should like to hear him preach."

Modern Miracle (A): Psychic Power Made Plain. By Corilla Banister. The Grafton Press, New York. $5 \times 7\frac{1}{2}$ in. 113 pages.

My Friend the Chauffeur. By C. N. and A. M. Williamson. Illustrated. McClure, Phillips & Co., New York. 5×8 in. 324 pages. \$1.50.

If this book had been written by any other writer, he might well have been accused of plagiarism from the first book of the present authors, "The Lightning Conductor." This is not to say that it is not a good story. It relates the incidents of a motor-car trip through southern Europe of two young Englishmen (one a lord masquerading, as a chauffeur) and three American women, a widow of thirty-nine masquerading as twenty-eight, her daughter of seventeen, masquerading, for her mother's sake, as thirteen, and her niece, an heiress, masquerading as a poor relation. A prince, poor but dishonest, masquerading as a man of property and honor, hovers around as the villain of the piece.

Notable Pictures in Florence. By Edith Harwood. E. P. Dutton & Co., New York. $5 \times 7\frac{1}{2}$ in. 312 pages. \$1.50, net.

Reserved for later notice.

Old Lamps and New, and Other Verse. By Edward Willard Watson, M.D. H. W. Fisher & Co., Philadelphia. $5\frac{1}{4} \times 8$ in. 114 pages. \$1.

Reserved for later notice.

Our Best Society. G. P. Putnam's Sons, New York. $5 \times 7\frac{1}{4}$ in. 362 pages.

The usefulness of treading a common road and meeting common people is undeniable, but it is very wearisome. Mr. and Mrs. Foster are probably as congenial as most married folk. We certainly recognize them; but Mrs. Foster's subterfuges and Mr. Foster's weakness and acquiescence are depressing. They enter New York society by way of the ladder called "literary work," finally achieving success and deliverance from a flat in Twelfth Street through the popularity of a society play. A certain skill and comprehension of the situation is evidently possessed by the anonymous author.

Pipes of Pan: No. V. From the Book of Valentines. By Bliss Carman. L. C. Page & Co., Boston. $4\frac{1}{2} \times 7\frac{1}{2}$ in. 103 pages. \$1.

Reserved for later notice.

Plain Mary Smith: A Romance of Red Saunders. By Henry Wallace Phillips. Illustrated. The Century Co., New York. 5×8 in. 318 pages. \$1.50.

The story-book father drives from home by his intolerant severity the story-book son, who is big and red and full of latent chivalry. The son finds himself, at eighteen, boss of a lot of Panaman laborers, and friend of two or three men and one woman, Plain Mary Smith. The latter, engaged as a teacher in Panama, finds Red Saunders her true knight errant, and is really a delightful girl. Adventures follow one another swiftly, and Red Saunders relates them all with wit and vigorous bad grammar.

Poems. By John Vance Cheney. Houghton, Mifflin & Co., Boston. $4\frac{3}{4} \times 7\frac{1}{2}$ in. 297 pages. \$1.50, net.

Reserved for later notice.

Redemption of the Body (The): Being an Examination of Romans viii. 18-23. By William Fitzhugh Whitehouse, M.A. (Second Edition, Revised and Enlarged.) E. P. Dutton & Co., New York. 5¼×8¼ in. 88 pages.

Representative Essays on the Theory of Style. Chosen and Edited by William T. Brewster. The Macmillan Co., New York. 5×7½ in. 354 pages.

A selection of the best essays on style, including those of Newman, De Quincey, Herbert Spencer, Lewes, Stevenson, Pater, and Frederic Harrison, with a general introduction by the editor, the purpose of the volume being to furnish a supplement to the books on rhetoric and those of general counsel and advice in literary matters. The introduction discusses the question of style in its large and vital relations, analyzes the various elements which enter into it, and makes skillful use of the material which the editor has carefully selected for the body of the volume.

Religion and Politics. By Algernon Sidney Crapsey. Thomas Whittaker, New York. 5×7½ in. 326 pages. \$1.25, net.

A discussion of society as politically and ecclesiastically organized, from the point of view of the religion of Christ as conceived by the author. There are not so many clergymen who are keenly aware of the prime importance of intellectual freedom and conscious of the religious significance of social questions that a book like this by a clergyman can be lightly regarded or superciliously dismissed. It is suggestive in certain places, and it bears witness to at least one minister's zeal for social righteousness. It cannot, however, be regarded as a contribution of original value to the subject. In spite of its plea for science, it seems to be the product of the writer's inner consciousness rather than his investigations. It is dogmatic and assertive, rather than persuasive. The argument, for example, that Jesus wished to destroy the State is, in the last analysis, based on the supposition that, being the man the author imagines him to have been, Jesus must have wanted to do so. An interpretation of history written in this fashion is not convincing. Dr. Crapsey's argument that a Christian in studying the facts of his own religion should in justice use the same measure which he metes out to other religions is sound and effectively phrased—though not every one would accept Dr. Crapsey's measure. The proof-reading and printing of the book are badly done.

Restrictive Railway Legislation. By Henry S. Haines. The Macmillan Co., New York. 5×8 in. 355 pages. \$1.25, net.

This volume is composed of twelve lectures given by the author in April and May, 1905, at the Boston University School of Law, "the purpose being to present the manner in which legislation and judicial decisions have affected the operations of railway corporations in their relations to the public." The author discusses in an academic spirit, and without heat, questions which are the subject of very heated discussion by the press and by public men. He cannot be said to

be an advocate of any particular method of legal dealing with railroad corporations. His volume is one rather of information than of argument, describing the conditions as they actually exist rather than proposing methods to be pursued by the public. It is not, however, unfair, we think, to say that he has on the whole more faith in the regulation of inter-State commerce by the gradual progress of judicial decisions than by the immediate effective legislative action. The volume will be valuable to all students of this subject whether they deal with it from the point of view of the publicist or of the railroad manager.

Sa'-Zada Tales (The). By W. A. Fraser. Illustrated. Charles Scribner's Sons, New York. 5¼×8 in. 231 pages. \$2. Reserved for later notice.

Schoolhouse in the Woods (The). By A. G. Plympton. Illustrated. Little, Brown & Co., Boston. 5×7½ in. 272 pages. \$1.50.

Servant of the Public (A). By Anthony Hope. Illustrated. The Frederick A. Stokes Co., New York. 5×7½ in. 363 pages.

As a clever study of a character often met with in real life, but not so often attempted in fiction, this story offers unusual attractions. Ora Pinsent, a charming actress, appears in London, to the disturbance of a hitherto quiet and settled circle of friends. They are people of the fashionable world, but do not represent the decadent element in any way. Miss Pinsent is the central point, and upon her the author dwells with the same interest that her friends exhibit. She is beautiful, inconstant, imprudent, and altogether bewildering. To her "the moral and the intellectual were the Scylla and Charybdis between which her frail bark of emotions steered a perilous, bumping, grazing way, lucky if it escaped entire destruction on one or the other, or [*pace* the metaphor] on both at once." To herself she always appeared most reasonable—but her reason followed the habits of the chameleon. She built up a grand scheme of renunciation, wheedling an otherwise sensible man into sharing it with her. That her house of cards fell, and she was unconscious of any hurt, is the natural result of her character. The servant of the public, she was regarded as sacrificing much that "beautiful things might be set before the eyes and in the hearts of men."

Sewerage and Sewage Purification. By M. N. Baker, Ph.B., C.E. (Second Edition, Revised and Enlarged.) D. Van Nostrand Co., New York. 3½×6 in. 153 pages. 50c.

Shipwrecked in Greenland. By Arthur R. Thompson. Illustrated. Little, Brown & Co., Boston. 5×7½ in. 310 pages. \$1.50.

Some Adventures of Jack and Jill. By Barbara Yechton. Illustrated. Dodd, Mead & Co., New York. 5¼×8 in. 316 pages. \$1.50.

A pretty story of a group of English children who lived in Santa Cruz, West Indies. Little Jill, the narrator, looks up to her brother Jack with loving admiration. The mischief they get into and the honest way they get

out make delightful reading. Refinement and gentleness characterize this wholesome chronicle of childish thoughts and doings.

Sonnets from the Portuguese and Other Poems. By Elizabeth Barrett Browning. (The Thumb Nail Series.) The Century Co., New York. $2\frac{1}{2} \times 3\frac{1}{4}$ in. 136 pages. \$1.

Songs: Our Shepherd. By Mrs. Crosby Adams. (50c.) **The Lament of a Kiss.** By Louise Llewellyn. (60c.) **Come Away to Dreaming Town.** By Charles Wakefield Cadman. (50c.) **If You Were the Spider.** By Louise Llewellyn. (50c.) **In Violet's Eyes.** By L. L. Lazelle. (50c.) **And Love Means You.** By Ferdinand Warner. (50c.) **Sweet Appear.** By Thomas L. Marble. (50c.) Clayton F. Summy Co., Chicago, Ill.

Spanish Settlements Within the Present Limits of the United States (The): Florida, 1562-1574. By Woodbury Lowery. With Maps. G. P. Putnam's Sons, New York. 6×9 in. 500 pages. \$2.50, net.

This, the second of Mr. Lowery's monographs on the history of Spanish colonization within the present limits of the United States, deals with the Florida settlements of the period 1562-1574, and, like its predecessor, is based on a careful study of original sources. Recent research has brought to light much new material relative to the diplomacy whereby Spain sought to safeguard her monopoly of the West Indian trade and to prevent the establishment of foreign settlements in this region; the attempts of the French Huguenots to found colonies on the southern Atlantic coast of North America; the crowning horror which put an end to these attempts; and the fortunes of the Spanish colonies planted in Florida by the butcher of the Huguenots. Of this new material Mr. Lowery has freely and intelligently availed himself, sifting the evidence scrupulously. Indeed, so cautious is he, and so frequent are his references to and citations from authorities, that from the narrative standpoint his book is at times arid and tedious. But it is unquestionably of distinct value to the historical student, leading to a clearer idea than has hitherto generally obtained of the conditions prevailing both in the Old and the New World so far as they affected Spain, and of the character and motives of the chief actors in the tragic scenes enacted at Fort Caroline, Matanzas Inlet, and St. Augustine. Naturally, especial attention is paid to the personality and policy of Menéndez, whose massacre of the Huguenots forms one of the darkest blots on the pages of American history. Without ranging himself among the apologists who would extenuate this infamous deed, Mr. Lowery is at pains to bring into relief those phases of Menéndez's American career which historians have so often neglected, and which go far toward justifying the present writer's final conclusion that "Pedro Menéndez de Avilés surely deserves to take rank among the greatest and most gifted of the early discoverers and conquerors of the New World." An interesting feature is a comprehensive exposition of the tribal organization, characteristics, and customs of the Florida Indians. The work contains several maps, more than thirty bibliographical and critical appendices, and a good index.

Stories of King Arthur's Knights. By Mary Macgregor. Illustrated. (Told to the Children Series.) E. P. Dutton & Co., New York. $4\frac{1}{2} \times 6$ in. 115 pages. 50c.

Stories of Robin Hood. By H. E. Marshall. Illustrated. (Told to the Children Series.) E. P. Dutton & Co., New York. $4\frac{1}{2} \times 6$ in. 122 pages. 50c.

Struggle for Religious Liberty in the Fifteenth and Sixteenth Centuries (The). By John Churchwood Wilson. Sold by Mrs. J. C. Wilson, 30 Strong Place, Brooklyn, New York. 5×8 in. 231 pages. \$1.10.

The author of these lectures, a gifted and earnest preacher and a lovable man, died two years ago at the age of forty-one. His lectures are vivid, popularly drawn sketches of the struggle for liberty and its leaders from Savonarola to Cromwell. They are published in the semi-extemporaneous style in which the speaker left them, without editing or revision. Their prelude on "The Religious Value of the Study of History" is an admirably written, though brief, monograph, and by itself a worthy memorial of its author. For unusually careless proof-reading in the following lectures, especially of proper names, considerable indulgence must be invoked.

Success of Defeat (The). By Maltbie D. Babcock, D.D. Charles Scribner's Sons, New York. $4\frac{1}{2} \times 7\frac{1}{2}$ in. 30 pages. 50c., net.

A sermon to show that the failure of the thing a man does need not mean the failure of the man himself. It exhibits those qualities which made the late Dr. Babcock especially effective in preaching to those who in age or spirit were youthful.

Teller's Tale (The). By Phil A. Rush. The Knickerbocker Press, New York. $5 \times 7\frac{3}{4}$ in. 216 pages.

Text-Book in the History of Education (A). By Paul Monroe, Ph.D. The Macmillan Co., New York. $5\frac{1}{4} \times 8$ in. 772 pages.

This must be rated as a work of the first rank in its class. Containing several times as much matter as other text-books on its subject, this is not because of more ample details, but rather of more thorough discussion of the material used, with a view to more adequate conceptions of the significance of educational theory and practice for the social life of whatever time. The simplest primitive education as practiced among Australian savages is shown to illustrate, in common with the most complex modern type, the fundamental idea of fitting the individual for effective contribution to the social organism. The various phases assumed by this constant idea in successive periods form the subjects of as many chapters. Among primitive men education appears as a process of non-progressive adjustment; among Orientals, as in China, it is a process of recapitulation; among the Greeks it appears as progressive adjustment; among the Romans as practical training; in the Middle Ages as disciplinary; at the Renaissance as humanistic. These and its religious, realistic, naturalistic, psychological, scientific, sociological phases and tendencies, their chief exponents and results, receive a full discussion, leading

up to a consideration of "the present eclectic tendency." An intelligent estimate of the general movement and its leading types is facilitated by limiting the view to men and facts that have contributed to the stream of influence. A characteristic specimen of this concentrated treatment is in the thirty-two pages given to Rousseau, including nine on "some permanent results of Rousseau's influence." . . . "In Rousseau's teachings, notwithstanding their extravagance, is to be found the truth upon which all educational development of the nineteenth century is based." In the recent shifting of educational theory from a political to an economic base, as in the rise of industrial training, Dr. Monroe finds the working out of the idea which Froebel applied in the kindergarten, basing education upon the self-activity of the child. Of impartial insight a good specimen is his account of mysticism, and its theory of education as a spiritual discipline; critical discrimination appears in his treatment of Montaigne as a "social-realist." It is, in fact, Montaigne's principle which underlies the now accepted theory, that the curriculum "must introduce to life as it is and as it should be," to which the history here sketched leads up.

Two Bird-Lovers in Mexico. By C. William Beebe. Illustrated. Houghton, Mifflin & Co., Boston. $5\frac{1}{2} \times 8\frac{1}{2}$ in. 408 pages. \$3, net. Reserved for later notice.

Uncle Bob: His Reflections. By Laura Fitzhugh Preston. The Grafton Press, New York. $5 \times 7\frac{1}{2}$ in. 210 pages.

Uncle Sam and His Children. By Judson Wade Shaw, A.M. Illustrated. A. S. Barnes & Co., New York. $4\frac{3}{4} \times 7\frac{1}{2}$ in. 360 pages. \$1.20, net.

Under Guiding Stars: A Massachusetts Story of the Century End. By Agnes Blake Poor. G. P. Putnam's Sons, New York. $4\frac{1}{2} \times 7\frac{1}{2}$ in. 324 pages. \$1.25.

Wagner and His Isolde. By Gustav Kobbé. Illustrated. Dodd, Mead & Co., New York. $4\frac{1}{2} \times 7$ in. 255 pages. \$1, net.

Mathilde Wesendonck (in this book spelled without the c) was the wife of a silk merchant. She was very responsive to Wagner's utterance of his own ambitions and emotions, while Wagner's wife, Minna, was not. Mathilde worshiped his genius and he worshiped the worshiper. Their mutual passion Wagner dramatized in "Tristan and Isolde." It was expressed in their correspondence, from which this volume is compiled. This correspondence has recently been published, in accordance with the wish of Frau Wesendonck, who died in 1902. A translation into English made by W. A. Ellis and entitled "Richard Wagner to Mathilde Wesendonck" has this year appeared with the imprint of Charles Scribner's Sons. To the ordinary reader of these letters Wagner's display of egotism and his exclamatory sentimentalism are sure to be insufferable. We are told that these letters "make us at home in his very soul." There are all sorts of people; among them there are people who

like this sort of habitation. In spite of the unrestrained expressions, there was restraint in conduct. Herr Wesendonck showed good sense. He even helped Wagner out of financial difficulties. On one occasion he sent Wagner a-flying to a safe distance, and throughout he seems to have been the master of the situation. To the student of Wagner's music these letters afford some interesting commentary from the composer.

Washington. (The Thumb Nail Series.) The Century Co., New York. $2\frac{1}{2} \times 5$ in. 122 pages. \$1.

Ward of the Sewing-Circle (The). By Edna Edwards Wylie. Illustrated. Little, Brown & Co., Boston. $4\frac{1}{2} \times 7\frac{1}{4}$ in. 202 pages. \$1.

Washington and the West. By Archer Butler Hulbert. With Maps. The Century Co., New York. $5\frac{1}{4} \times 8\frac{1}{4}$ in. 217 pages. \$2, net.

This is a valuable portrait of Washington in an aspect comparatively disregarded hitherto, a portrait drawn by himself. He who was "great in war" here appears as equally "great in peace." Immediately after the treaty of 1783 had released him from military duty, he devoted himself to the problem of our westward expansion. This volume contains the diary of his tour of 680 miles through the wilderness of 1784 to discover "the nearest and best communication between the eastern and the western waters," and his summary of the results obtained, with his argument for the immediate improvement of the waterways from the Potomac westward. Immediate results followed, from Virginia northward. The road-breaker was Washington. The careful investigation of the economist and the foresight of the statesman are equally conspicuous in these pages, and interesting side-lights are cast upon his character by his considerate treatment of the squatters who had established homes upon his lands in the wilderness. The diary is now for the first time printed entire. No one who reads it in its present effective setting can doubt that "the Winning of the West" began with Washington.

What to Have for Breakfast. By Olive Green. G. P. Putnam's Sons, New York. $4\frac{1}{4} \times 6\frac{1}{2}$ in. 283 pages. 90c., net.

Wizard's Daughter and Other Stories (The). By Margaret Collier Graham. Houghton, Mifflin & Co., Boston. $4\frac{1}{2} \times 7\frac{1}{2}$ in. 231 pages. \$1.25.

A fresh and attractive note is struck in these short stories. The background is usually the mountains of California, and the individual characters are witty, homely people with amusing and often shrewd views of life. The author writes with a sure touch, and comprehends the frailties and nobility of human nature. Her method of working up to a climax and leaving the reader somewhat to the mercy of his own imagination is very effective.

Words of Garrison (The): A Centennial Selection (1805-1905) of Characteristic Sentiments from the Writings of William Lloyd Garrison. Houghton, Mifflin & Co., Boston. $5 \times 7\frac{1}{2}$ in. 137 pages. \$1.25, net.

Correspondence

Divorce and the "Free Born"

To the Editors of The Outlook:

The writer on page 291 of *The Outlook* says of divorce, "There are two positions which a church body might take on this subject." In what follows of his article he shows that he was not "born free," any more than the chief captain was who talked with Paul. He does not understand what a "church body" is where every individual and every church is free, and where no convention of bishops, barons, squires, knights of the shire, elders, or delegates has any power to bind the conscience of any individual. In such a church body those who are born free understand that you cannot have your cake and eat it too. You cannot have the rights and privileges of individual and absolutely independent communion with God, and at the same time pass resolutions which shall have any authority whatever, or be of any use whatever. In the experience of a good many years I have found that it was well-nigh impossible to make people who were born ecclesiastics believe, or even understand, the rights or privileges of children of God whom he permits to converse with him and to whom he gives his own answers.

ONE WHO WAS FREE BORN.

Roxbury, Massachusetts.

[If the children of God cannot pass resolutions which are "of any use whatever," why did these children of God pass a resolution at all?—THE EDITORS.]

To the Editors of The Outlook:

May I add a word of explanation apropos to the note in your last issue entitled "The Unitarians' Reticence in Regard to Divorce"? I am sure that there was something in the minds of many who were present at that Conference much more profound than the distinction between marriage as a civil contract and marriage as a sacrament. In the first place, many of us feel that the mischief that undoubtedly too often attends cases of divorce and remarriage is nevertheless only incidental as compared with the great tide of evils (mostly unmentioned in diocesan and other church conventions) representing the survival in modern society of a deal of the primitive barbarism. Any physician will tell us of a prevailing looseness of morality, not only among young men, but too frequently also among married men. This kind of evil touches the many, while the matter of too frequent divorce, while closely related to the other, concerns comparatively the few. Why do not the churches do the duty of churches more faithfully in combating the great evil of loose living, so degrading to the family and fatal to the growth of manly and womanly character?

A word now as to the true distinction which the resolution passed by the Conference at Atlantic City attempts to make. It seems to us that in the best modern thought marriage is regarded as a relation constituted essentially by the love of the two persons concerned. A wonderful ideal of this type of love has come into the world, as high and novel as the conception of true, unselfish, and disinterested manhood is as compared with the ideas and customs of the savage or animal man. In this thought of marriage each seeks the welfare of the other, and neither ever asks for anything which is not also good for the happiness of the other. This kind of love is itself the real sacrament. No service of a church or priest can make marriage a sacrament where this kind of love is not already present. The ceremony of marriage, according to this view, important as it is, does not constitute the marriage. The civil forms required by law are mainly by way of records for the convenience and protection of society. The religious ceremony, which we honor as highly as *The Outlook* honors it, is in our view merely the outward expression of the inward purpose of the husband and wife, and also incidentally of the ideals, desires, and prayers of the company of their friends. Unless the two bring this inward religion to the marriage service, no solemn words spoken can confer the spirit of religion upon it.

In this sense, in view of the true meaning of marriage, the necessity of divorce for any reason can hardly be imagined. In other words, where a truly religious marriage has taken place there is no need of any law to preserve it. Divorce laws are necessary, and on the whole and under proper restrictions salutary, because there still survive, even under the name of various religions, low, gross, and oppressive notions of so-called "marital rights." Divorce is never permitted in order to put asunder "those whom God hath joined together." On the contrary, the divorce law aims to recognize the fact that, under certain more or less unbearable conditions, real marriage does not exist.

I suppose the Unitarian ministers would be as likely as any class of men, whether with or without the help of the quite innocent resolutions of a Conference, to exercise due care in the remarriage of divorced persons. Most of us, however, would feel obliged here, just as in the case of a first marriage, to hope for the best and to give the benefit of the doubt as regards the honest purpose of the two who seek to be joined in marriage. We can never know in any case that the true sacrament—namely, the ideal wedded love—is in the hearts of the people standing

before us. We are inclined to believe, however, that in all cases, barring those of notorious character, a genuine and earnest marriage service, setting forth the noblest ideal, and putting upon the husband and wife the responsibility of living up to this ideal, must tend to be an added bond upon them toward the realization of true marriage. Even in the case of remarriage, we suspect that there are comparatively few cases where the downright refusal of the minister, at least to pray that the union may prove to be a real marriage, could do any good. This refusal might even turn the scale to the side of greater irresponsibility. Much as we deprecate divorces, we have certainly known cases where the first marriage seemed to be no marriage at all, and the real marriage came afterwards.

Finally, nothing but the most superficial view of human relations can allow us to suppose that "one cause" alone exists for divorce. The "one cause" of which we hear so much in ecclesiastical conventions may and often does represent sudden or violent passion, not inconsistent, dangerous as it is, with the recovery of the offending life to a firmer integrity. Whereas outside of the "one cause" lie the deep vices of cruelty, untruth, meanness, insane egotism, brutality, and the like, from which the recovery of men's souls is one of the rarest occurrences. Moreover, these terrible evils that separate husband and wife in the profound depths of their being, constitute the most serious reasons, in the eyes of society, for providing necessary protection in favor of the children.

It seems fair, in view of your note, to add these considerations which I am sure were in the minds of a large number of the members of the Unitarian Conference.

CHARLES F. DOLE.

Jamaica Plain, Massachusetts.

[That this view of marriage is utterly subversive of the family and the home seems to us obvious, even if it is often complacently ignored. The man and woman who are married have accepted an obligation they cannot escape by the simple expedient of showing that they are not united by love; for that obligation, the sacredness of which is recognized though not created by religious ceremonial, is toward others than themselves, and is as independent of their likes and dislikes, their happiness and misery, as any other duty. Divorce is not the true remedy for the lack of love in the marriage relation. Felix Adler cannot be accused of ecclesiasticism; but against the selfish individualism which would make marriage dependent upon any kind of supposed affinity he sets this ideal: "That love is the child of duty; that it can be created in ourselves despite whatsoever natural repugnance we may feel; that we can love wherever we can hope to redeem. . . . Our duty, then, is to take ourselves in hand, and in proportion as we ourselves develop, our influence over

others will become more and more availing. This is the answer of Jesus, as I understand him, to the modern heresy that where love ceases marriages should cease. 'A new commandment give I unto you, that ye love one another'—a commandment which means that when the sentimental love ceases we can engender in ourselves another and a better kind of love, the spiritual love, which is the offspring of an earnest desire to help another. The answer to the proposition that, if love ceases, marriage should cease, is that the hypothesis, 'if love ceases,' is inadmissible; for it need not and should not cease. The sentimental attachment, indeed, may vanish. That it is not in our power, by the exercise of the will, to detain. But the higher and better kind of love, the spiritual love, it is in our power to create in ourselves and ever again to recreate. The desire to uplift the other is the safeguard of that love." Of these two kinds of love we doubt not which is "the real sacrament," nor which of these two conceptions of love is in accordance with "the best modern thought"—the best thought, indeed, of any age.—THE EDITORS.]

To the Editors of The Outlook:

Your editorial in the current number regarding the action of the Unitarian Conference at Atlantic City on the subject of divorce prompts me to ask in this way the opinion of others upon one point involved. The proposed resolutions contain this expression, "especially in the case of persons who are strangers to them."

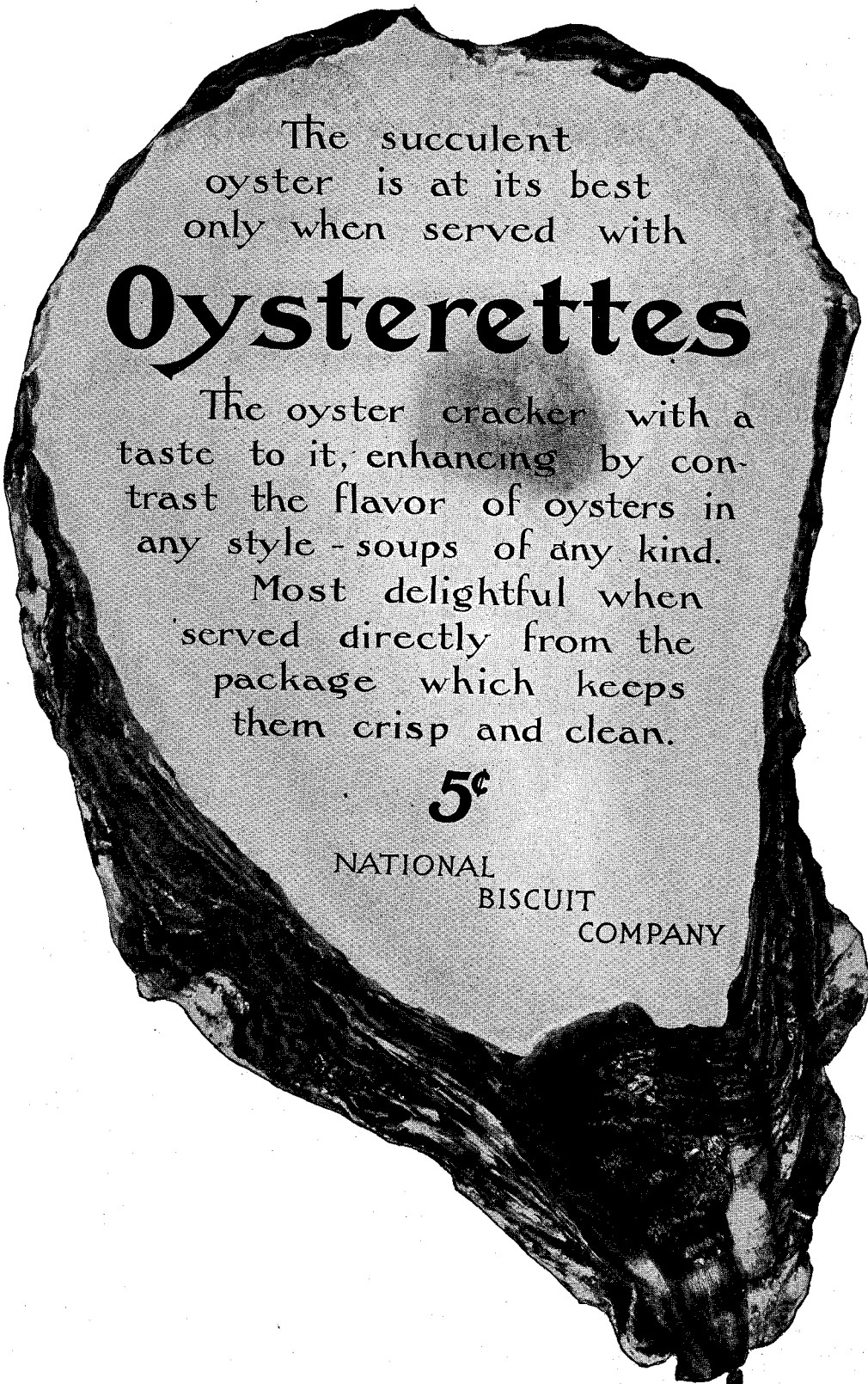
I have not been engaged long in the ministry of preaching; but at the outset I adopted, and have been practicing thus far, the rule to perform the marriage ceremony for *no* persons who are strangers to me. I know that the law provides for the protection of the minister who is willing to perform that ceremony under such circumstances, permitting him to place the parties under oath. The answers of the candidates, however, relate to the fundamental point of their personal identity, and even a notary public, in the form of acknowledgment of a legal paper, is called upon to use the awkward but important phrase, "to me known and known to me to be the person, etc.," in order to describe the party to the transaction.

Whatever shelter from responsibility the law may provide for ministers, is not the function of the minister in connection with marriages worthy of the simple safeguard against perjury applied by the notary public? The oath imposed by an unknown minister is not likely to appear sacred to persons who have come before him for the set purpose of violating human and divine law.

Is the help we all hope for in the matter of reckless or illegal marriage and frequent divorce to come from ministers assembled in conferences, or from ministers upholding the honor of God and the safety of society in the parlor of the parsonage?

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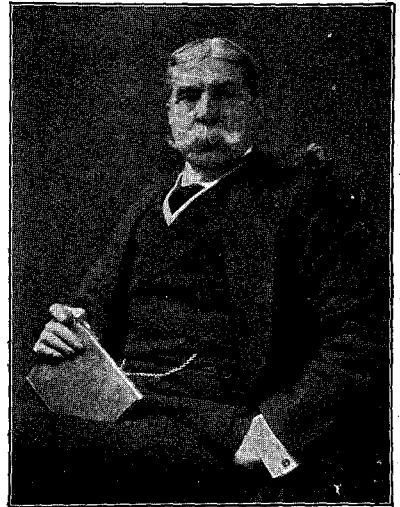
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